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**DEVELOPMENT OF WEST INDIES COLLEGE 1907-1960: AN HISTORICAL
STUDY**

Andrews University

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DEVELOPMENT OF WEST INDIES COLLEGE
1907-1960: AN HISTORICAL STUDY

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Anthon C. Francis
May 1984

DEVELOPMENT OF WEST INDIES COLLEGE

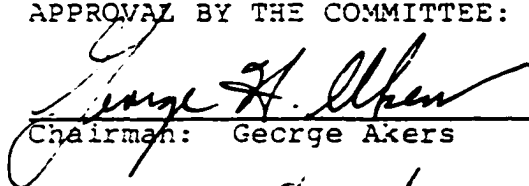
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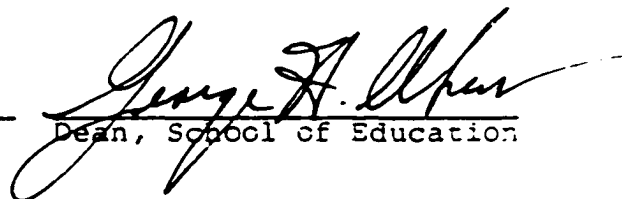
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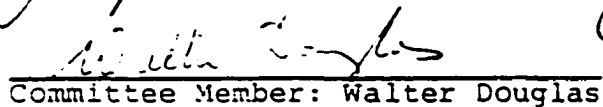
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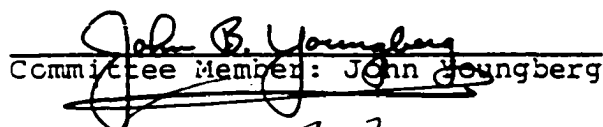

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ABSTRACT

**DEVELOPMENT OF WEST INDIES COLLEGE
1907-1960: AN HISTORICAL STUDY**

by

Anthon Carrie Francis

Chairperson: Dr. George Akers

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: DEVELOPMENT OF WEST INDIES COLLEGE 1907-1960: AN
HISTORICAL STUDY

Name of researcher: Anthon Carrie Francis

Name and degree of faculty adviser: George Akers, Ed.D.

Date completed: June 1984

Problem

There is no written history of West Indies College (WIC). What little is cited in periodicals, magazines, Palm Leaves, and other sources about this institution is insignificant, incomplete, and sometimes incorrect. For over half a century, WIC has been preparing workers for the Seventh-day Adventist Church. Until 1984, however, no comprehensive history was written on the development of this important institution of higher learning.

Method

The documentary-historical method was employed in this research. Books, periodicals, school bulletins,

unpublished manuscripts, board minutes, school reports and agendas, school calendars, private files, correspondence, and other relevant documents as well as oral interviews were used to gather information.

Conclusions

The following conclusions were made:

1. WIC began in a critical time in the history of education in Jamaica.
2. WIC was different from existing schools in scope and curriculum.
3. The first attempts to establish WIC were unsuccessful.
4. The pioneers sacrificed much for the establishment and development of WIC.
5. The pioneers of WIC learned from their mistakes.
6. WIC contributed to the development of its immediate community.
7. West Indian Training School (WITS) began as an industrial school at a time when the people of Jamaica perceived manual training as an effort to restrict them to the lower level of society.
8. Ideological differences concerning the direction of the school and curriculum retarded the early progress of WIC.
9. WIC survived the economic depression of the

1930s although at times the school was beset with serious enrolment and economic problems.

10. The industries were financial assets to the college except for infrequent periods of difficulty.

11. Teachers and students fostered a spirit of togetherness and concern for one another in a family relationship on the campus of WIC.

12. West Indian Training College (WITC) was beset with financial difficulties at times, but with the assistance of the higher organizations it was able to surmount its problems.

13. Professionalization of the curriculum became more apparent in the late 1950s.

Dedicated To
Lucille Maud Francis
a Mother
whose continued concern for her son's spiritual
development has helped him to
achieve this feat

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LIST OF ABBREVIATIONS

AUHR	Andrews University Heritage Room
B.W.I.	British West Indies
E. G. White, Ms	E. G. White Research Center, Andrews University
GCAr	General Conference Archives, Washington, D.C.
GCB	<u>General Conference Bulletin</u>
GF	General Files (General Conference)
GC Minutes	General Conference Minutes
<u>Handbook</u>	<u>A Student Handbook: West Indian Train-College</u>
IAD Minutes	Inter-American Division Minutes
IAM	<u>Inter-American Messenger</u>
JV	<u>The Jamaica Visitor</u>
LB41	Letter Box 41 (General Conference Archives)
Microfilm	Microfilm of Financial Report
MS	Manuscript
RG21	Secretariat (General Conference Archives)
RH	<u>The Advent Review and Sabbath Herald</u>
SDA	Seventh-day Adventist
<u>SDA Yearbook</u>	<u>Seventh-day Adventist Yearbook</u>
USM	United Student Movement
WIC	West Indies College

WICAr	West Indies College Archives
WIC Bulletin	West Indies College Bulletin
WITC	West Indian Training College
WITS	West Indian Training School

PREFACE

West Indies College is a Seventh-day Adventist four-year senior college in Mandeville, Jamaica. It is the oldest Seventh-day Adventist senior co-educational institution in the English-speaking British West Indies, and the only Seventh-day Adventist college in the West Indies Union. The college provides instruction for students from the elementary level up through the sixteenth grade of education. It grants four-year degrees in theology, elementary and secondary education, mathematics, business, and nursing. Recently, the college began Masters of Arts summer programs in Education and Religion sponsored by Andrews University. There are, as well, several two-year programs leading to an Associate of Arts degree. The pleasant scenery from the hilltop, coupled with the college's atmosphere and the local climate, make the college on the hill an ideal spot "where nature and revelation combine in education."

The Emancipation Act of 1 August 1838 marked the beginning of a crucial period in the history of Jamaica, since it signified the freedom from slavery of some 311,000 black and colored people who had no education, no security, and no viable income to support them. The

fact, however, that "they were no longer the property, nor responsibility of their masters"¹ was enough to motivate them to seek some lucrative business in which to be engaged. Douglas and Hall noted that "the immediate effects of this act emphasized the island's economic more than its political connection with Britain."²

The British domination of Jamaica continued until 6 August 1962, when Jamaica gained its independence. The period from 1838-1962 was interrupted by the civil disturbance of 1865 which initiated constitutional change and the abolition of the Old Jamaican Assembly. In 1944 Jamaica gained Representative Government.

The 1940s ushered in a new emphasis in education when the government began to take an active part in the education of secondary and college students, and aids were provided for students who could not afford to pay for their schooling. Also, in this same period the University of the West Indies was established. The decade began a period of national development in political, economic, and educational ventures. On 6 August 1962 Jamaica received its independence from Britain and began an intensified program in the education of its nationals.³

¹Clinton V. Black, Story of Jamaica (St. James Place, London: Collins, 1965), p. 154.

²Douglas and Hall, Free Jamaica, 1838-1865: An Economic History (New Haven: Yale University Press, 1959), p. 1.

³Statistical Yearbook of Jamaica, 1978, p. 192.

The Seventh-day Adventist movement began in Jamaica about 1889-90 as a definite result of the publishing work. William Arnold, a colporteur from North America, went to Antigua and sold a book to the father of James Palmer, but James' father sent the book to him in Jamaica. He read it and was so impressed that he wrote to the International Tract Society for tracts and further information which he distributed around the city of Kingston. Some tracts fell into the hands of Mrs. Margaret Harrison who later accepted Adventism. In 1893 she was in Michigan where she beseeched the General Conference of Seventh-day Adventists to send help to Jamaica.

Prompt attention was given to Mrs. Harrison's request and in May 1893, Elder and Mrs. A. J. Haysmer arrived in Jamaica as official representatives of the General Conference. They began working immediately, and soon Seventh-day Adventism had spread throughout the island. Then the Haysmers, along with later missionaries who were sent to help, turned their attention to neighboring islands. Within a decade the membership grew from 6 to 1,200. In 1903 W. A. Spicer, secretary of the Foreign Mission Board, visited Jamaica and organized the Jamaica Conference with B. J. Beckner as president.

The work grew rapidly, and in 1906 West Indian Union Conference was organized in Kingston, Jamaica. The first ordination service took place in 1908. By 1943 the membership had grown to over 9,255 members worshipping

in 150 churches. In 1952 Allen C. Stockhausen became the first indigenous president of the union. Seven years later the name of the union was changed to West Indies Union, comprising West Jamaica Conference, East Jamaica Conference, Central Jamaica Conference, Bahamas Conference, Cayman Island Mission, and Turks and Caicos Mission. The present membership is 110,000 people.

Seventh-day Adventist education had a small beginning in Jamaica. In 1900 there were only two church schools with seventy students. In 1901 requests were made to the General Conference to begin secondary education for the church. Nothing was done until 1907 when Riversdale School was established in Bog Walk with C. B. Hughes as principal. The school was closed in 1913 and some students went abroad to further their education, but in 1919 the Riversdale school was reopened at Mandeville, Jamaica.

West Indies College is a very important institution of higher learning, being the largest Seventh-day Adventist senior college in the Inter-American Division. It trains workers to take active part in the promulgation of the Seventh-day Adventist message. The workers of the West Indies Union are mostly alumni of West Indies College. Many other territories in the Caribbean have also been provided workers from among the graduates. In addition, West Indies College graduates have found employment in many government services. It is apparent that West Indies

College is of great importance in Seventh-day Adventist education, not only to the Caribbean and neighboring territories, but to the church at large.

Statement of the Problem

There is no written history of West Indies College. The little that is cited in periodicals, magazines, Palm Leaves, and other sources about this institution is incomplete, and sometimes incorrect. West Indies College has been preparing workers for the Seventh-day Adventist church for over half a century, but until 1984 no comprehensive history has been written on the development of this important institution of higher learning.

Purpose of the Study

The purpose of this study is to develop a written history of West Indies College. This research covers the period from the establishment of Riversdale School in 1907 to the establishment of West Indies College as a senior college in 1960. The study begins by reviewing the historical milieu of the nation and those aspects of Seventh-day Adventism that have relevance to the study. This provides the reader with a context for understanding the school's history. The major part of the study is the development of the history of West Indies College as a major educational institution of higher learning among Seventh-day Adventists in the Caribbean.

Scope and Delimitations of the Study

This research is confined to the study of West Indies College from its inception in 1907 to the end of the 1960 school year. It endeavors to recapture the important events that contributed to the successful development of West Indies College. Special attention is given to the goals and objectives, curriculum, industries, and physical plant of the college as the narrative endeavors to present the important aspects of the history. The historical facts are presented with as much accuracy as possible.

The study does not include the history of West Indies College alumni. Neither is it concerned with a detailed study of Seventh-day Adventism in Jamaica, but the church's growth, progress, and educational system are mentioned in brief for contextual purposes.

The educational milieu in which West Indies College found acceptance is considered, but only the educational activities that give support to the study are mentioned.

Significance of the Study

This study supplies the following needs:

1. There is need for a written chronological history on West Indies College. West Indies College was the first Seventh-day Adventist institution of higher learning in the Caribbean and is the only educational institution with a work-study program in the West Indies

Union. Besides, it is the largest degree-granting Seventh-day Adventist institution of higher learning in the Inter-American Division.

2. Students in the Caribbean need to study the history of the Seventh-day Adventist education in the context of the Caribbean setting. Therefore, this document provides relevant, indigenous history for the people in the Caribbean areas. It forms the background for further study on a history of Seventh-day Adventist education in the West Indies Union.

3. This study provides valuable information for Seventh-day Adventists who are interested in the educational pursuits of the church in the West Indies Union.

4. A review of the strides, struggles, and successes of West Indies College under challenging circumstances provides stimuli to further adventurers who intend to establish educational institutions under similar conditions.

5. Finally, this document may become a reference source for non-Seventh-day Adventists in Jamaica who may have an interest in Seventh-day Adventist education.

Review of Literature

This is the first major attempt to write a history of West Indies College. The little that has been written has been part of other topics. Nothing has been written with the express purpose of presenting a history of West

Indies College. The most valuable written document is found in the 1979 Palm Leaves. Other pieces of information may be found scattered in denominational magazines, the Seventh-day Adventist Encyclopedia, and reports presented in administrative meetings. Therefore, analysis and comments based on works previously done in this area are brief.

Sylvan Lashley presented "a bird's eye view" on the history of West Indies College in Palm Leaves 1979. His writing was a reflection on the first sixty years and it did not attempt to present the history of West Indies College in detail. This work began with the pioneering times, but it did not say much about the Riversdale School. It recorded that the school passed through some crucial times in the early years and in the decade of the 1930s. It also stated that there were periods of academic, industrial, and physical-plant development, but no analysis or comments of any significance was given. The names of the several presidents were listed, however, only a few receive any mention of their activities.¹ Palm Leaves 1979 was for alumni consumption and was not an attempt to write a scholarly history on West Indies College.

The Seventh-day Adventist Encyclopedia makes reference to West Indies College in its comments on the

¹ Sylvan Lashley, "Reflecting on the First 60 Years," Palm Leaves 1979 (Jamaica: West Indies College Press, 1979).

Seventh-day Adventist work in Jamaica. An article on West Indies College also gives a brief description of the beginning of the school in 1907, but only general statements are made about the college. No indication of the source of the information in the article is given. Hence, the article does not provide much help to the researcher.¹

Glen Phillips wrote The Making of a Christian College: Caribbean Union College 1927-1977. This book is a sketch of the first fifty years of Caribbean Union College, and is a report on the people who contributed to the college during the years 1937-1950. It identifies the founders as a dedicated people who were determined to make Christian education a living reality for the young people of the Caribbean territory. Phillips stated that it was the closing of the Riversdale School in Jamaica, the center of Adventist work in the Caribbean, that initiated the establishment of the Caribbean Training School.

This volume is relevant to this study, not only because Caribbean Union College can trace its beginnings back to the Riversdale School, but because both colleges were founded under similar conditions and circumstances. The institutions have much in common. Also, this

¹Don F. Newfeld, ed. "Jamaica," S.D.A. Encyclopedia (Washington, D.C.: Review and Herald Publishing Association, 1976).

document becomes important due to the fact that it is the first and only attempt to write a history of any Seventh-day Adventist college in the Caribbean territories. It provides a framework for this study. The author makes use of primary sources but no documentation is made in the text.¹

The review of the literature reveals that no significant study has been done on the history of West Indies College, which is enough reason to inspire the researcher to write a history on this important Seventh-day Adventist institution. This study does not duplicate any study previously done on this topic. It was therefore a valid area for research.

Methodology

The documentary-historical method is employed in this research. The researcher approached his problem by examining books, periodicals, and magazine articles, school bulletins, unpublished manuscripts, board minutes, school reports and agendas, school calendars, private files, correspondence, and other relevant documents. Oral interviews were also used as a means of gaining information.

Design of the Study

This study adopts a chronological organization and is composed of seven chapters. The first chapter

¹Glen Phillips, The Making of a Christian College: Caribbean Union College 1927-1977 (Trinidad: The College Press, 1977).

provides the reader with contextual information to enhance his understanding of the milieu in which West Indies College was born. A conceptualization of the background may help the reader to better appreciate the history of West Indies College. This is a contextual chapter, therefore no great emphasis is placed on primary sources.

Chapters two through six consider significant historical data pertaining to the development of West Indies College from 1907 to 1960. Chapter two presents the formative years, 1907-1918. It begins with the Riversdale School, since it was that school which set the foundation for the establishment of West Indies College. Chapter three considers some special features of West Indies College during the early development, 1918-1923. Included in this chapter are the philosophy, government, and early academic programs. Chapter four deals with West Indian Training College from 1924 to 1940, a period that highlights the development of a junior college and some of the difficulties that the college faced. Chapter five presents the cooperative ventures at West Indies College during 1924 to 1939 that helped to advertise and stabilize the institution. Chapter six furnishes information on the development of West Indies College as a senior college in the period extending from 1950 to 1960. This chapter presents important information on the factors that contributed to

this Seventh-day Adventist institution of higher learning. Finally, chapter seven summarizes the information presented in the study and gives a conclusion on the findings of the research.

Acknowledgements

The writer wishes to express his appreciation and gratitude to those whose help, advice, understanding, and support contributed to the completion of this dissertation.

Special recognition is due to the members of the researcher's doctoral committee, Doctors George Akers, Walter Douglas, George Knight (who inspired him to do this research), and John Youngberg for their professional guidance, advice, constructive criticism, and invaluable help. Without their welcome suggestions, this dissertation would not have become a reality.

Words of appreciation are also given to the stewards of the General Conference, Inter-American Division, West Indies Union, West Indies College, and Andrews University archives who assisted in locating valuable information for this study.

An expression of gratitude is in order for those persons who shared their private collections and knowledge about West Indies College with the researcher. The researcher is grateful to Joyce Jones for her invaluable editorial assistance, and Lorna Thomas for her dedication in typing the manuscript.

A special expression of gratitude is reserved for the researcher's wife, Nalda Joy, and children Nadia and Shalisha, for their tolerance, patience, constant support, and understanding attitude during the difficult times of the research. Also to the friends and relatives who gave moral support to the researcher, he is grateful.

CHAPTER I

HISTORICAL MILIEU IN WHICH SEVENTH-DAY ADVENTIST EDUCATION WAS BORN IN JAMAICA .

This chapter provides the reader with contextual information to enhance his understanding of the milieu in which West Indies College was founded as an educational institution. The situations, factors, and events that led to the beginning of this Christian institution are pertinent inclusions of this paper, which is divided into two parts.

The first part gives the historical, geographical, social, economical, political, religious, and educational background for the period 1400-1920. The second part presents the context of Seventh-day Adventism in Jamaica during the late nineteenth and early twentieth centuries.

Jamaica

Historical and Geographical

Jamaica became significant in world history in the early fifteenth century. On 5 May 1492 Columbus landed in Jamaica at the place that is now called St. Ann's Bay and he named the spot Santa Gloria because he was overwhelmed by its beauty. He thought that Jamaica was "the fairest

island that eyes have beheld."¹ No wonder the island was romanticized as the "island in the sun." John Henderson, an English visitor to the island in the early 1900s, remarked:

Sitting under the shade of a verandah, watching the brilliant butterflies and many-colored birds fluttering and wheeling among the sweet-scented flowers in Jamaica, it is difficult for one to remember how one passed out of the world and reached this island, which surely should be called God's island.²

Jamaica is a member of the Greater Antilles and occupies a central position in the Caribbean Sea. It is the largest Caribbean Island inhabited by English-speaking people. This tropical island has a mean temperature varying from 75.7°F to 86.4°F. The undulating topography of the island contributes greatly to the variety of climate and physical conditions, since the temperature ranges from a tropical heat of up to 106°F at sea level and falls to 45°F on the top of Blue Mountain Peak, 7,360 feet above sea level. Interspersed between these extremes of sea and mountain are lowlands, uplands, plains, valleys, and plateau that offer a delightful temperate climate.³

Jamaica is contained in an area of 4,411 square miles--it is 144 miles long, with an average width of

¹Clinton V. Black, The Story of Jamaica (St. James' Place, London: Collins, 1965), p. 25.

²John Henderson, Jamaica (London: Adams and Charles Black, 1906), p. 9.

³J. M. Davis, The Church in the New Jamaica (London: Department of Social and Economic Research and Counsel, International Missionary Council, 1942), p. 1.

about thirty-five miles. The average rainfall of 73.87 inches is fairly evenly distributed over the whole island which is divided into three counties: Cornwall, Middlesex, and Surrey. The counties are further subdivided into fourteen parishes. Kingston is the capital (see figure 1).

Prior to independence, Jamaica belonged first to Spain (1494-1655) and then to Britain (1655-1962). However, on 6 August 1962 it gained independence from British rule and has become a full-fledged member of the British Commonwealth of Nations. It is now a Christian democratic nation.

The population of 3,000,000 is a composition of many ethnic groups. The massive importation of negro slaves to Jamaica during the eighteenth and early nineteenth centuries explains the reasons for Jamaica having one of the highest ratio of African descendents in its population of all the countries of the Western hemisphere--about 98 percent of the inhabitants of the island are of African descent. The other 2 percent consists chiefly of Chinese and Indians who came as indentured servants after the abolition of slavery; Europeans and Americans who came as settlers, investors, and workers; and residents who came for economic, political, religious, or climatic reasons.

Social and Economic

The acquisition of independence in 1962 permitted Jamaicans to formulate policies that determine their social

Source: Periodical Department, James White Library, Andrews University

structure. In colonial times, however, such a decision was made in the United Kingdom so the pattern of colonial rule dictated the social fabric of Jamaica. The civil service bureaucracy demanded that English colonial officers be at the top of the hierarchy, and very few Jamaicans were eligible for recruitment to Her Majesty's Colonial Service.¹ Selection to the highest levels of civil service was based on social class as well as race. Wills Jervier asserted that this was one of the factors that led to the exclusion of the majority of the population from active participation in government.²

Eric Williams divided the typical West Indian community of colonial times into three categories: capitalists and officials, professional middle classes, and working classes. The whites were, in the main, capitalists--planters and merchants--and heads of government departments; professionals, druggists, and policemen were among the middle class; and the working class was mostly black or East Indian.³ The object of the colonial policy was not to satisfy the indigenous people, but to maintain law and order and to protect English commercial and industrial enterprise.

¹B. L. Hamilton, Problems of Administration in an Emergent Nation--A Case Study of Jamaica (New York: Frederick A. Praeger, 1964), pp. 7-8

²Wills S. Jervier, Educational Change in Post Colonial Jamaica (New York: Vantage Press, 1977), pp. 3-4.

³Eric Williams, Education in the British West Indies (New York: University Place Book Shop, 1968), p. 7.

Social class distinctions are deeply entrenched in the Jamaican society--the upper class leads a life apart and different from the ordinary person. Social class and degree of lightness of skin color have always been considered as powerful determinants of upward social mobility. The removal of inequalities, however, has been one of the preoccupations of the postcolonial government in Jamaica.

Agriculture is the primary industry, since the climatic conditions of the country make it conducive for almost all tropical products to grow. The economic crops are sugar, bananas, coconuts, citrus, cocoa, coffee, tobacco, ginger, rice, and extracts and spices such as nutmeg and pimento. Besides lumbering, dairy and beef farming are other mainstays to the island. There are also minerals such as gypsum, marble, copper, zinc, lead, manganese, and bauxite (alumina). The bauxite industry and tourism have been major sources of income for the people of Jamaica, since much industrialization has not taken place on the island.

The obstacles to industrialization in Jamaica may have been a result of the following: (1) the prejudice of the colonial rulers against the development of local industries; (2) a shortage of raw materials; (3) the poor endowment of power resources; (4) the resistance of people toward their own products; (5) a failure to create a sizable market; and (6) the colonial mentality that manual work is menial and degrading.

Despite the production of bauxite and an increase in tourish and industrial activities, Jamaica is a poor agricultural country with high unemployment. Jamaica depends on loans and grants from the United States and other Western countries. The independent government is, however, moving towards industrialization and the development of entrepreneurs has high priority in current policies.¹

Political and Religious

The present political system in Jamaica started in the early twentieth century--Jamaica is a two-party political country and is a democratic, socialist nation. During the early part of the century, demonstrations, labor-induced riots, and manifestations of poverty and discontent became prevalent, and nationalists and labor unions with various ideologies began to demand economic improvement and higher political status. "Leaders in the Caribbean saw a direct relationship between severe economic hardship and colonial status."²

Out of this turmoil the decision to take steps for self-government arose and the majority of the people gained the right to the universal adult suffrage. Prior to this, only the landed gentry, the merchants, shopkeepers, and some professionals were allowed to vote.

¹ Jervier, Change in Post-Colonial Jamaica, p. 6.

² Ibid., p. 2.

There is no established state church in Jamaica. The Roman Catholic Church came with the Spaniards and once had the largest membership. Protestant denominations include the Church of England (Anglican), introduced in 1662; the Moravians, whose missionaries arrived in 1754 and who became the first to introduce Christianity to the slaves; the Baptists, who founded their mission in 1782; the Methodists, who became established in 1789; the Presbyterians, who organized their mission in 1819; the Congregationalists who started work in Jamaica in 1876; the Seventh-day Adventists, who began their work in 1889; and the Pentecostals and many other less significant bodies who began work in Jamaica in the early twentieth century.¹

Jamaica is basically a Christian country, so the ideas and respect of the clergy are highly valued by the heads of state and respectable citizens. Ministers of religion are ranked highly in the social and economic ladder.

Education in the Pre-Emancipation Period

The educational factors that gave rise to Adventist education in Jamaica are pertinent features of this section.

The Educational policies and practices in Jamaica were intricately interwoven with the legacy of colonialism, thus the general plan of the educational system was

¹A. Garcia, History of the West Indies (London: George G. Harrap & Co., 1965), pp. 218-222.

subjected to imperial constraints. As a result, educational improvements could only be made as colonial legacies were adjusted to fit contemporary situations.

Nothing is recorded of the educational activities of the Spaniards who were the first settlers of Jamaica. The English who took possession of the island in 1655 made no systematic attempt to educate the natives either. Before the latter half of the nineteenth century the only semblance of "formal education was provided in very small private schools for the privileged. The basic idea was that it was the duty of the parents to provide education for their children."¹

The European Conquistadores who came West had two main objectives: to find wealth (gold) and to Christianize the aborigines as well as the transplanted inhabitants of the conquered lands.

The mineral gold was not found, but "gold" could be produced from agricultural pursuits, the chief being sugar. Sugar production demanded a large labor force and hard work, so slavery was born. The planters were faced with two alternatives--to teach the slaves and thus Christianize them or to use them to produce "gold."

All education before emancipation was mainly religious in content. The prevailing practice among slave owners, however, was to keep slaves ignorant so they would

¹Wills S. Jervier, Educational Change in Jamaica (Buffalo, N.Y.: Eric Community College, 1977), p. 28.

be unable to question their lot. H. Augier and S. C. Gordon stated the educational views of the planters regarding negro education in the following words:

Religious instruction could give to the negroes here new vistas of knowledge, a kind of reason. The safety of the whites, fewer in number, surrounded by these people, on their estates and at their mercy, demands that they be kept in the profoundest ignorance.¹

The above was expressed in opposition to a request made on behalf of a slave who desired to be enrolled in the church. The point to note is that education for blacks was considered unnecessary--the place for the blacks was in the cane fields and at the mill. The planters felt that slavery and education were incompatible, and they feared that the knowledge and freedom that the slaves would derive from education and Christianity would upset the status quo. The few fortunate blacks who received a little education from their benevolent masters got an education inferior to that of the whites.

The efforts of the missionaries to Christianize and educate the blacks were strongly resisted by the planters, who felt that the idea of teaching slaves to serve a spiritual master was inflammatory and objectionable. Augier and Gordon assert that:

the children of slaves were not educated, they were "minded" to liberate the mothers for work on the estates, children were collected and placed under the care of elderly ex-slave women. Each was the

¹S. C. Gordon and H. Augier, Sources of West Indian History (London: Western Printing Service, 1962), p. 145.

principal and teacher of the nursery to which the children went until they were six years old. At this stage, they were considered capable of taking care of themselves and working in the plantations. We could say that they "graduated at this age for the labor market."¹

The curriculum in these nurseries included African songs, "anansi" stories, dances, and kumina with its varied gyrations and games. To keep the children safe and busy as they were prepared to become passive followers seems to have been the aim of the nurseries.

The religious outlook of some planters, like Christopher Codrington, paved the way for some slaves to receive religious instructions. He made provision in his will of 1710 for a college to equip ministers to work among the slaves on his and other estates, and soon other planters began to accept missionaries on their estates to teach the slaves. The Moravians, who participated in this practice, were the first on the scene, and by the early 1800s Moravian communities became popular in the West Indies. Sunday schools and night schools were established, and a training college was set up to train female teachers at New Cormel. The New Cormel school was the embryonic stage of what is presently known as Bethlehem Teachers' College.

The education of poor whites in homes and private buildings was inadequate, since these children could not compete with children of the rich whites who had greater

¹Ibid., p. 146.

educational opportunities and made greater achievements. Children of the rich whites were sent to England at the age of twelve, where they entered choice grammar schools. A major reason for this practice was the belief that traveling was an invaluable factor in the education of a European nobleman's son.¹ The farmers believed they were ensuring better education for their children as well as maintaining the "status quo" of the European image.

Many European masters had children with slave women and some of the resulting offspring--"coloureds"--shared the privilege of the rich whites as their fathers sent them to England to get choice education. An example of this was William George Gordon, a martyr in the Morant Bay Rebellion of 1865.

In summary, no effort was made to educate the slaves of Jamaica in the pre-emancipation period. The rich whites received choice education, the poor whites received private tuition, but the blacks were considered inferior intellectually and were kept ignorant lest they became rebellious. About the middle of the eighteenth century, however, a few planters began to make requests, on behalf of the negroes, for religious instruction; others began to make endowments to establish schools--though these were never established.

¹Ibid.

Education in the Early Post-
Emancipation Period

The foregoing gives an idea of the low standard of education during the pre-emancipation period and shows the limitations of both the missionaries and the teachers (including the nannies). The dire need for an improved quality of education, especially for the negro, was evident. This seems to have given rise to the bequests that were appropriated to education and the provisions that were made for education under the Emancipation Act of 1838 for the education of the slaves.

Jamaica now (1984) has its own system of education. This, however, is the result of a long period of evolution, since prior to 1838 only minor attempts were made to educate the masses. The missionaries tried without success to educate a selected few of the people. These chosen few were taught in private homes and buildings and were usually from the colored class. The many changes and developments evidenced in education today began after the Emancipation Act of 1 August 1838, and to a greater extent after Jamaica gained Representative Government in 1944.

The Emancipation Act of 1 August 1838 marks the beginning of a crucial period in the history of Jamaica. This day is recorded in the annals of history as "The Great Day of New Beginnings for Slaves." The Apprenticeship System which was instituted to allow a smooth transition from slavery to freedom was to help resolve

the problems between the ex-slaves and their masters, but it did not work.

Among the clauses in the August 1838 Act for the Abolition of Slavery was one providing for the moral and religious education of the negro population upon liberal and comprehensive principles. Two years later, a grant of £30,000 annually was made to the colonies for negro education--it was called the Negro Education Grant. After 1840, however, the grant was gradually decreased until 1845 when it was totally withdrawn. Of this grant Jamaica received £7,500 in 1840--the amount was based on the number of ex-slaves in the population.

At first the British government had to decide who should administer the grant--the Assembly or the missionaries. While the Assembly had no machinery for such a job, the missionaries were already involved in educational work in the colonies. With the aid of funds from their headquarters in England, the missionaries had been establishing schools where conditions were favorable.

In 1845, when the Negro Education Grant was discontinued in Jamaica, the awareness of the importance of education had barely begun to emerge in the society. At the time the island was still lacking in basic social services, and the transition from estate responsibility to government responsibility was moving slowly. Education had to compete with other social services for very limited financial resources.

The newly freed people were many and destitute. To meet their needs, the Colonial Office and the Jamaica Assembly advocated an education system with emphasis on industrial education. According to Whyte, "As a means of encouraging the teaching of agriculture a grant of thirty pounds was made to schools that taught agriculture to more than fifty pupils for at least a year."² The industrial education, however, did not meet much success as there was an inadequate water supply, children had to walk long distances to school, and children were needed to help their parents on the farm. Therefore, responsibility for education was left in the hands of the missionaries and parents. Vestry Schools soon emerged in which groups of parents built their own schools and formed their own committees for employing teachers and running the schools.³

Resources were slim in the 1840s and 1850s--the loss of preferential treatment in the British market for West Indian sugar led to a reduction in the financial returns from sugar which was the main source of the Jamaican economy. The planters, attorneys, and merchants, who were affected by the drop in the economy, became increasingly grudging in their grants for an education which they did not find appropriate for the ex-slaves.

¹Industrial instruction at that time was equivalent to agricultural training.

²Millicent Whyte, A Short History of Education in Jamaica (London: Hodder & Stoughton, 1977), p. 29.

³Ibid.

In some bad years no grants were made for education. The economy was further weakened by droughts and epidemics of cholera, yellow fever, and smallpox. These problems brought with them increasing unemployment and low wages. The poverty among the peasants resulted in irregular and poor attendance at school. Denominational schools also found themselves with little funds to maintain their programs, so education became a non-essential commodity in the society.¹ One admirable feature of the period, however, was the establishment of industrial schools and orphanages in the larger territories to provide for destitute children.

In the early post-emancipation period the government failed to exert much effort towards the education of the newly freed slaves, and the object of the education provided by the missionaries was to make good Christians of an indifferent ex-slave population. The planter class, who were represented in the legislature would not consider the educational proposals, and the missionaries took the initiative to provide whatever religious education they thought necessary.

The reforms under the Crown Colony Government soon put an end to the distressing experiences that were forced upon the ex-slaves. In 1865, a working class uprising in Jamaica, known as the Morant Bay Rebellion, attracted much

¹ Shirley Gordon, A Century of West Indian Education (London: Western Printing Services, 1963), p. 45.

attention and brought an end to the era of political, social, and economic dominance by the white population. It also began an era when the metropolitan government and its local representatives were made to realize that the peasants had needs as well as the ability to express them.

The settlement of this disturbance led to important consequences--the representative system of government, which had existed in the island for over two centuries, was replaced by a Crown Colony Government. This change put an end to the frequent division between the Assembly and the Council; it set the stage for reforms which were to transform several conditions in the island, with the government proceeding to establish a system of education along clearly defined lines.¹

The Anglican Church was maintained by the representative government. The Crown Colony administration, however, disestablished the Anglican Church and appropriated the funds to educational purposes. The other denominations applauded this move because the Anglican schools were receiving financial assistance from which they were barred. Another concern of the Crown Colony administration was the low standard of efficiency in education. This concern resulted in the following changes in education in the 1860s: the Payment by Results system was introduced in 1867 to upgrade the efficiency of elementary schools;²

¹Jervier, Change in Post Colonial Jamaica, p. 29.

²Whyte, p. 30.

the entire educational program was placed under the supervision of an inspector of schools; the system of grants to schools was placed on a permanent basis; elementary education from 1868 onward was to be offered in three categories of schools (namely, first, second, and third classes). Schools were classified according to the performance of the students in an annual examination conducted by the inspector of schools.¹

The constitution under the Crown Colony Government provided for an executive council of five nominated and five elected members--the five elected members were referred to as ministers, and among them was a Minister of Education. With this new emphasis in education, greater representation of the peoples' needs and interests were attended and the Ministry of Education was faced with the problem of finance for new educational ventures.²

The Ministry of Education began a new thrust in education which Shirley Gordon summarized as follows:

Recognizing that the economic conditions of Jamaica are not such as to call for a curriculum that is suitable for Europe or the United States of America, it appears to us that our aim should be to give a thorough foundation in primary education, to train the eye and hand, to form accurate ideas of shape, distance and time, to give fundamental manual and agricultural instruction, and so help scholars to earn their living and to discharge their duties as citizens.³

¹Jervier, Change in Post Colonial Jamaica, p. 30.

²Whyte, pp. 34, 41.

³Shirley Gordon, Reports and Repercussions in West Indian Education 1835-1933 (London: Western Publishing Services, 1968).

To summarize, education was badly neglected in Jamaica in the early post-emancipation period. Little expansion had taken place in fifty years after emancipation. The system suffered from lack of organization, unqualified teachers, overcrowding, derelict buildings, and inadequate support services. In an effort to deal with the problem, the Crown Colony Government elected a Minister of Education whose ministry was faced with the problems and challenges of organizing an educational system that would attend to the people's needs and interests.

Secondary Education 1845-1920

The Negro Education Grant of the latter half of the nineteenth century assisted the churches in their provision of elementary and teacher education. But no assistance was given to the churches in their attempt to provide secondary education even though the increasing provision of elementary schools resulting from the Payment by Results System meant that there was an increased demand for secondary schools. In the churches' attempt to meet the demands, eight major secondary schools were established between 1845 and 1898.

The government took over educational endowments in 1865. According to Whyte,

 Annuities of between six and ten percent were paid to the trusts responsible for administering the schools. Further organization of the control of secondary

schools took place in 1879 when the Jamaica School Commission was established. This was a corporate body appointed by the Governor and empowered to control endowments and establish schools according to the will of benefactors. . . . It was empowered to make regulations governing the admittance and dismissal of scholars. The course of study, discipline and financing of school programmes were also placed under its control.¹

At this time secondary schools were divided into categories of higher, middle, and lower-grade schools in an attempt to upgrade the school system.

Shortly after the establishment of the Jamaica School Commission, the Cambridge Local Examinations were introduced into the island. This was an English-based and controlled examination, so the English Grammar School curriculum was slavishly followed to the extent that textbooks compiled in England were used and most of the staff of the grammar schools was recruited from England. These factors gave rise to the beginning of years of imitation of English patterns and thought in education without the slightest consideration of the relevance of the curriculum to the country's needs.

Government schools were established in the parishes where the donations were made, but the religious denominations had already sited their schools in the densely populated areas. Therefore, many areas were without secondary-schools, while some were overcrowded. The government made a move to correct this problem in 1892. Under the Secondary Education Law of 1892, the

¹Whyte, p. 147.

government made provision for the establishment of secondary schools in populated areas where none existed. Surprisingly, for many years only Montego Bay Boys' School was founded under this law.

The colonial office tried to keep itself informed about the colonies and made inquiries from time to time. In 1911, an English Inspector of Schools, John Piggott, was sent to Jamaica to inspect secondary schools and make recommendations for their improvements.

Piggott found a wide variation in the control that the Jamaica Schools' Commission exercised over secondary schools. Some schools were managed by local boards, others by trustees, and the rest by religious organizations. He recommended that schools be governed by local boards and that the Minister of Education be made a member of all bodies governing schools. There also was sex discrimination in the commission. Although there were two girls' schools and three mixed schools under the control of the Jamaica Schools Commission, no woman representative was on the commission and none of the scholarships for Higher Education--Rhodes, Jamaica, and two £60 scholarships--was offered to women. Piggott suggested that one of the latter be offered to girls.

According to Piggott, the curriculum followed by schools were too elaborate. Some schools taught both French and German, while others taught Latin. Piggott felt that these subjects were too demanding for children

who did not master the English language. Instead of French, he recommended Spanish as more relevant to Jamaica. The schools taught Greek and Roman history; in their place, he recommended Jamaican history. Piggott found a deficiency in science teaching along with a lack of provision for teaching music and physical training, so he suggested that the schools spend more time gearing the students for examinations and subjects on which their performance would be judged than on non-essential subjects.

There was a weakness in the education system due to the poor quality of teachers, 50 percent of which lacked the required qualifications. Piggott suggested that girls be encouraged to enter secondary-school teaching,¹ and that they should be given scholarships to universities abroad and be bonded to teach in the island for a given period. He found a strong dependence on foreign teachers. Thus he insisted that such a situation should be a short-term measure. He recommended that in the long-run Jamaica should make definite plans to provide its own teachers.

Whyte quoted the following from Piggott's affirmation on the importance of the teacher:

It would be well to point out that the question of the proper staffing of schools is vital and

¹Piggott believed that women make better teachers than men because they generally come from a better social level.

fundamental. In comparison, all other considerations such as the sufficiency of school buildings and equipment, the supply of textbooks and the arrangement of the curriculum, are comparatively unimportant, for the reason that a good teacher will produce better in a barn and with the most antiquated textbooks and appliances, than an indifferent teacher well secured in the most modern and up-to-date classroom.¹

Piggott's report resulted in the formulation of the Secondary Education Law in 1914 which attempted to define and modify the curriculum of secondary schools. Following this a literary slant was given to secondary education.

In the early twentieth century more secondary schools were built, including the Seventh-day Adventist secondary school at Riversdale and the Government's Montego Bay Girls' Schools. Some schools that had started as preparatory schools added secondary departments which prepared students for the Cambridge Local Examinations, the Pupil Teachers' Examination, and the External Training College Examinations.²

In summary, the idea of secondary education emerged in Jamaica in the middle of the nineteenth century among the missionaries, who, by means of endowments and church grants, established secondary schools primarily to meet the needs of the poor and unfortunate children of whites. Even though the government took over educational endowments in 1865, not much effort was made to

¹Whyte, p. 51.

²Ibid.

provide secondary education for the populace. The first secondary schools were copies of the British schools, and they were staffed by teachers from England and were established only in the capital or developed areas.

The recommendations that were effected after Piggott's report brought some necessary changes in secondary education. It was not until after the Piggott's report that an attempt was made to modify and define the curriculum of secondary schools. The first Seventh-day Adventist school was built in the early twentieth century.

Higher Education

The first advocates of higher education in Jamaica were the Baptists, who suggested that a college modeled on the University College, London, be established to provide post-graduate and partial courses for those who had secondary, professional, theological, and commercial training. A proposal was presented for a non-sectarian college, but the professors and students were expected to be of a high moral standing. The idea was not accepted by the other denominations, so in 1843 the Baptists established Calabar Theological College to train ministers of religion. The secretary of the Baptist Missionary Society found the low entry requirements still deficient in 1860.

In 1871 the need for a college of higher education was discussed at a conference of the religious denominations, and a deputation was made to the higher authorities.

After two years of deliberation, Queen's College was established as a non-sectarian college in Spanish Town.

The college offered three- to five-year programs. The former took students to the level of the Degree of High Proficiency and the latter to an Associate of Honors Degree. Only students over fifteen years old who passed tests in English, history, geography, and arithmetic were admitted, thus there were not many students in college because of the great disparity between the entrance requirements of the college and the academic attainment of secondary-school leavers. Some of the students who were admitted were unable to cope with the studies, though the program was modified to meet the needs of more students. The enrollment, however, never exceeded three. As a result, the college lasted only three years, after which the government began putting more emphasis on secondary education.

In 1881 the Jamaica Scholarship was founded to provide assistance for promising students to study in Europe. Not long afterwards, the Jamaica Schools' Commission adapted the proposal to introduce higher education at Jamaica College, a college affiliated to London University. The students were prepared for Intermediate and B.A. degrees.

Students of the college were either from the Secondary High Schools or from Mico Teachers' College. Those from the High Schools worked towards the B.A. and M.A. degrees, while those from Mico did a year's course leading to the London Matriculation. The latter had

to gain distinctions in the Training College Examinations before they could be accepted for the course at Jamaica High School.¹

The 1900s saw a new emphasis in education. In 1901 the first elementary-school teacher was offered a scholarship to Jamaica College. That same year an Agricultural Branch was added to the college. Eight years later, the Farm School and Experimental Station was established at Hope, independent of Jamaica College. This was the beginning of what is now Jamaica School of Agriculture.

Financial inadequacy forced Jamaica College to close at the end of the 1901 school year and more students began to write the External Degree at London University. Jamaica had become a center for these examinations in 1891, the trend for London External Degrees having started in the 1880s.

Several abortive attempts were made to establish similar colleges to Jamaica College. Marcus Garvey, for example, proposed the establishment of a technical institute in 1915 to train doctors, mechanical engineers, chemists, and agricultural scientists.²

To summarize, much consideration was not given to education in Jamaica before the late nineteenth century, since the government was made up of the planters who had no intentions of educating the black population. The

¹Ibid., p. 73.

²Ibid.

missionaries were the main force behind the education of the slaves and ex-slaves, but their efforts were greatly affected by the meager provisions made for recurring expenses in the Negro Education Grant. The assistance given by planters and the constant effort of denominations to out-do their contemporaries of other persuasions did not help the situation. Thus the lack of a joint venture by those who were fostering education resulted in an unorganized effort. This being the case, nothing much was done to educate the ex-slaves. The fears and prejudices of rival denominations, the high spirit of competition that existed among the existing churches, a decline in the economic vibrancy of Jamaica, the insufficiency of adequately qualified teachers, and the disorganized state of education in the country were major factors for the poor quality of education in Jamaica before the 1920s. These are possibly reasons why the Seventh-day Adventist Church was forced to begin an educational system to train its workers.

Adventism in Jamaica from Its Inception to the 1920s

This section gives the circumstances and conditions that set the stage for the establishment of West Indies College as a Seventh-day Adventist educational institution. The development is presented in four subsections: (1) Early Beginnings; (2) Rapid Growth; (3) Organization; and (4) Education.

Early Beginnings

Interest in Seventh-day Adventism began in Jamaica about 1889 when William Arnold, a colporteur from the United States, went to Antigua in the West Indies and sold a book to the father of James Palmer. James' father sent the book to him in Kingston, Jamaica, and James was so enthused by the book that he wrote to the International Tract Society for more publications. On receiving these he enthusiastically distributed them in the city of Kingston and to a doctor at Kingston Public Hospital. The doctor was not interested in them, so he passed them on to an English woman, Mrs. Margaret Harrison, an active social worker and matron at Kingston Public Hospital. One of the tracts she received was Elihu on the Sabbath, which convinced her that the seventh-day was the sabbath. The Seventh-day Adventist Encyclopedia reported that she decided against obeying immediately, but her conscience was ever at her because of the ever-pleading influence of the Holy Spirit.¹

One Sunday Harrison was worshipping at St. George's Anglican Church when she heard the ten commandments read. Immediately her thoughts went back to the tract she had read, and while kneeling and praying she saw written in gold, over the altar, the words, "The seventh day is the sabbath." Very much impressed by what she had seen and heard, she purposed in her heart to keep the sabbath,

¹"Jamaica," SDA Encyclopedia 1976 ed., p. 695.

come what may. So she began correspondence with the International Tract Society.

James Palmer wasted no time in sharing what he had learned, for by the time Harrison had heard about a group of Sabbath-keepers, the Palmers had interested five other families in the Seventh-day Adventist teachings. Upon finding them, Harrison opened her home to them as a regular place of worship. Thus the first company of sabbath-keepers began in Jamaica.

The International Tract Society played a major role in the establishment of the work in Jamaica. In 1892 L. C. Chadwick from the International Tract Society visited the company of sabbath-keepers in Jamaica, and James Patterson and B. B. Newman were left to begin the colporteur ministry in Kingston, Jamaica. They placed hundreds of books and magazines in the homes and offices of the people, which may well have been a determining factor in the rapid development of the work thereafter.

In 1893 Harrison was admitted to Battle Creek Sanitarium in Michigan for treatment. She attended the General Conference session while she was in Battle Creek, then the headquarters of the Seventh-day Adventist Church, and made a strong appeal to the brethren to send a missionary to Jamaica. In response to her plea, "A. J. Haysmer and his family were sent to establish a mission in Jamaica from funds raised through the Sabbath School offering which in 1892 had been allocated

to the West Indies."¹ Haysmer, reporting on his appointment, penned:

In harmony with the decision of the late General Conference, my self [A. J. Haysmer] and family, accompanied by Sister Harrison of Kingston, . . . left Battle Creek, May 19, arriving in Kingston the 26th, after a very pleasant journey. The next day being Sabbath, we met with the few gathered together for meeting. They seemed pleased to think that God had answered their prayers to send them help. We were disappointed to find only six when twenty had been reported. Some had given up while others had left the island. . . . We rented part of Sister Harrison's house, and seated the dining room, which was 10 x 15 ft., to hold our meetings in.²

The little party began working immediately and in a few weeks Harrison's dining room could no longer accommodate the persons gathered for meetings. The location was not the most suitable anyway. These factors forced the brethren to search for a new building. After a long search they found a dwelling-house which had a front room 16 by 31 feet, opening directly into the street, and an adjoining room 10½ by 25 feet. The upstairs had rooms that could be used for dwelling purposes. By then the congregation had doubled. Nine new members had been added to the company in Kingston and many more were showing deep interest.³

On visiting around the island, Elder Haysmer came in contact with several persons who were corresponding

¹A. J. Haysmer, "West Indies," Review and Herald, 5 December 1893, p. 766.

²Ibid.

³Ibid.

with the International Tract Society. At Falmouth, on the Northwestern side of the island, Haysmer spent twelve days holding thirteen open air meetings to which the people responded favorably. Four souls, including a Wesleyan Methodist leader, became members of the Seventh-day Adventist Church. From there, Haysmer went to Montego Bay, the second largest city on the island, and held meetings, but without much success. However, Haysmer did not leave before making some friends with whom he intended to make future contact.

The Haysmers did not confine their missionary endeavors to Jamaica, they were busily sending tracts to other islands. In a letter of 27 February 1894, Mrs. Haysmer reported that she received five letters from different islands. In the same letter she wrote of the progress of her brother's work in Port Antonio, Jamaica, where he was studying with a Baptist minister who had twenty of his followers joining him in Bible study.¹ The Haysmers also had intentions to work in Haiti, but President Hippolyte of Haiti had by then cut off all communications between the two countries.² Haysmer also reported that several non-Adventist ministers responded favorably, expressing their disapproval of church and

¹ Mrs. A. J. Haysmer, "Letter to RH," RH, 27 February 1894, p. 138.

² A. J. Haysmer, "Foreign Intent to Work in Haiti," RH, 24 July 1894, p. 478.

state ideas and their interest in the Seventh-day Adventist Church.¹

By March 1894 the membership had grown to forty-four, thus the group was organized into a missionary society. They were paying an average of \$8.50 per week in tithes, and the members had also given \$10.11 in offerings to a project. The first Seventh-day Adventist Church was built just after the organization of the society. Three members, before returning home from meetings to Blue Mountain Valley, built a thatched meeting-house for the twenty sabbath-keepers in that area. That same month an independent Baptist minister was baptized and two more had been demonstrating deep interest in the church. Literature continued to play a great part in the promulgation of the cause as 1500 books received near the end of March were quickly distributed.²

In a letter to the Review and Herald in January 1895, Haysmer reported on the difficulties they began to encounter. He also made a request for help. He said:

Persecution is arising here. A mob followed me yesterday, but the Lord protected me. Three were baptized at Kingston last Sabbath, and others were [sic] ready to be baptized near Kingston soon. If we had a family of experience to lead, we should organize a church in a neighborhood near Kingston right away, but as it is we will have to wait awhile. I do wish our brethren in America could realize the

¹[A. J. Haysmer], "The Mission Field: West Indies," RH, 10 June 1894, p. 445.

²Mrs. A. J. Haysmer, "Letter to RH," RH, 7 July 1894, p. 485.

need of coming to these needy fields to hold up the standard of truth, and act as leaders in the little companies that are raised. I think something will arise that will scatter them before long.¹

Rapid Growth

Before long the group received help in the person of Elder F. I. Richardson, who had been a missionary to St. Johns, New Brunswick, for two and one-half years. He had returned on a visit to his home in Harbor Springs, Michigan, and had attended the institute and General Conference at Battle Creek. While there the committee on distribution of labor requested that he make Jamaica his mission field. He left New York on a steamship on 23 March 1895 and arrived in Kingston, Jamaica, the night of March 28. Richardson found a church membership of eighty-one, with an additional thirty sabbath-keepers. By the time of the quarterly meeting of April 6 and 7, another seven were added to the church. They had also experienced an increase in tithes, from \$100.00 per quarter to \$105.00 per quarter.²

Much encouraged by the coming of Elder Richardson, the Haysmers continued their "attack on evil," and by July 24, twenty-one more members were added to the church, making the number 102. In addition, there were many

¹A. H. Haysmer, "Note from Elder Haysmer," RH, 29 January 1895, p. 77.

²F. I. Richardson, RH, 6 May 1895, p. 314.

unbaptized sabbath-keepers.¹ The attack on the Adventist work and books by the secular and religious media enhanced the truth rather than retarded it, since the many tracts and other types of literature that were printed and circulated to oppose the work of God alerted others to the doctrines of Seventh-day Adventists.

Up until December 1895 Jamaica was the strongest foothold of Adventism in the British West Indies. Its large Protestant influence, added to the fact that it was an English colony, must have contributed to this. According to F. M. Wilcox, the Foreign Mission Secretary of the General Conference, "these factors favorably dispose the people towards the acceptance of truth."²

With the addition of Richardson and Brother W. W. Eastman and family, the work began to take on new dimensions. Richardson went to Grand Cayman Islands and opened up the work there, while Brother C. F. Permele was devoting a portion of his time to Bible work and the remainder to canvassing in the Bahamas.³ The aggressive promotion of Seventh-day Adventist teachings, coupled with the enthusiasm of the colporteurs, spread the truth so rapidly that by 1896 the membership had been increased

¹Haysmer, "Jamaica West Indies," RH, 22 August 1895, p. 539.

²F. M. Wilcox, "Our Island Work," RH, 3 December 1895, p. 794.

³Ibid.

to 300. Among the converts were non-Adventist ministers who were helping to spread the truth.

In December 1896 Elder C. A. Hall, who had joined the forces in July, wrote a letter to the Review and Herald in which he refuted charges accusing him of being a racist. He also reported on the illnesses of his wife and of Elder Haysmer. Hall spent four weeks in tent meetings in Golden Grove where he established the work.¹ In 1902 the church experienced an increase in tithes of \$1,370.88 over the previous year.

Organization

The West Indian Mission was organized with headquarters in Kingston in 1897 as a result of the general meeting that convened November 5-15. After the meeting the ministers and laity joined hands and heart, so that by 1898 there were over 400 members.²

In spite of the difficult time of these faithful laborers, 229 souls were baptized in 1899. This was the most that had been baptized in any one year, bringing the total number of sabbath-keepers to 813 and the membership to over 600. There were nine sabbath schools, ninety-one canvassers who had delivered almost \$10,000 worth of books, and two church schools with seventy students. The tithes and offerings continued to increase.

¹C. A. Hall, "Jamaica," RH, 12 January 1897, p. 26.

²Allen Moon, "Shall We Have a School in Jamaica?" RH, 11 January 1898, p. 32.

The people gave sacrificially for building churches and also worked untiringly on the sites. The indigenous workers and laity were so active that the exodus of eight prominent missionaries in 1901, from the island, did not adversely affect the growth and progress of the work. By 1902 there were eleven church buildings under construction.¹ The missionaries who left were

Elder D. E. Wellman and his wife [who] were called to the island of Antigua, Brother S. A. Wellman and his wife to St. Kitts, Brother G. F. Enoch and his wife to Trinidad and Brother E. V. Ornel and his wife to the United States.²

In 1903 W. A. Spicer, Secretary of the Foreign Mission Board, visited Jamaica and organized the 1,200 members into the Jamaica Conference. J. B. Beckner was placed in charge and he became the president of the first conference in the West Indies. Spicer on his return to the United States commented on the sacrificial giving of the nationals, a factor that he attributed to the rapid growth of the work in Jamaica.³

In 1904 the Jamaica Conference sent out its first missionary, Nathan Moulton, to Puerto Rico. Shortly afterwards others were sent to open the work in the Turks and Caicos, and Cayman Islands. The West Indies Union Conference was organized in 1906 with headquarters in

¹Richardson, "Jamaica," RH, 11 March 1902, p. 150.

²Ibid.

³W. A. Spicer, "The Jamaica Conference," RH, 17 March 1903, p. 16.

Kingston. The following year the first union conference meeting was held in Kingston with 400 delegates from the Caribbean field. While this meeting was in session, the devastating earthquake of 1907 destroyed the whole city. No one in the meeting was hurt except the union conference treasurer, who was downtown shopping during the session. He was the only Seventh-day Adventist victim of the earthquake. The union conference headquarters was transferred to the Canal Zone in 1908. The same year the first nationals were ordained to the gospel ministry-- A. N. Durrant, H. Fletcher, M. Jones, W. H. Randle, and Linton Rashford.¹

The union headquarters was returned to Jamaica in 1911. Two years later the medical work began. However, by 1918 it had to be discontinued because of lack of funds. The Seventh-day Adventist doctrines continued to convince men, and many were making their decision to join the church. By 1919 there were 2,000 members worshipping in fifty churches.

By 1984 the work in Jamaica had grown to a per capita ratio of 1 to 25 and some ministers were being over-taxed with the magnitude of work. Several pastoral districts had nine and more churches manned by only one minister. At times these pastorates include churches with up to 200 members. The membership has grown to over 100,000, making Jamaica the country with the highest

¹"Jamaica," SDA Encyclopedia, p. 696.

per capita membership of Seventh-day Adventists in the world. The ministry and laity are united, and there are laymen who on a regular basis prepare up to 100 or more souls for baptism each year.

Education

The first mention of Adventist education in Jamaica was in 1896. Haysmer wrote to the Review and Herald stating that plans were being made to secure a spot in Kingston for a church and a school.¹ In 1897 C. B. Hall reported that a building had been overhauled for a chapel, school, and depository. The latter two were to occupy the first floor, while the former would occupy the top floor.² There is doubt as to whether a school was established, for in 1898 Allan Moon asked, "Shall we have a school in Jamaica?"³ Two schools must have been established the following year, since in March 1900 Richards reported in the Review and Herald that there were two church schools in successful operation with seventy students.⁴ This statement seems to be supported by H. E. Humphrey's report on one of the schools.

The day-school that has been started by Sister Mina Harper has an enrollment of thirty-five. But on

¹Haysmer, "Jamaica," RH, 29 September 1896, p. 624.

²Hall, "Jamaica," RH, 18 May 1897, p. 315.

³Moon, "Shall We Have a School in Jamaica?" RH, 11 January 1898, p. 32.

⁴Richardson, "Jamaica," RH, 27 March 1900, p. 204.

account of scarcity of money and food, many have been kept away. We need suitable books for beginners and grammars.¹

In 1901 Enoch wrote to the Review and Herald telling them about the deplorable condition that existed in the public schools. He solicited the aid of the members in the United States to establish a Christian school for the Seventh-day Adventist children in Jamaica. He mentioned that the public school system in Jamaica was a union of church and state. The government furnished the money, but the schools were supervised by the different denominations in whose church building the schools were housed. Although the schools were called public schools, they were known by the name of the church that supported them.

Enoch expressed fear of indoctrination for the young Seventh-day Adventists who had to attend these schools when he related the experiences of some Seventh-day Adventist children who were reprimanded by the Wesleyan minister who supervised their school. He instructed them that if they should speak anything further about Seventh-day Adventist doctrines, they would be expelled from school. Enoch mentioned lax discipline, overcrowded conditions, and poor teaching strategies as valid reasons for the establishment of Seventh-day Adventist education.²

¹H. F. Humphrey, "Jamaica," RH, April 1900, p. 267.

²George Enoch, "Jamaica's Need for Christian Schools," RH, 3 December 1991, p. 788.

Several requests were being made from many parts of the island for Seventh-day Adventist church schools. W. J. Tanner for example, pleaded from the parish of Portland: "We need a printing press, a school, and a health institution to give stability to the work."¹

In response to these requests, a church school was started in Kingston in 1903.² In April 1905 another school began in Warsop, Trelawny, with eleven students. The school was heavily supported by the church, so that by December of the same year the attendance grew to thirty.³

These schools were not started without much difficulty, thus the biennial report of the Jamaica Conference given at the General Conference session held at Takoma Park, Maryland in 1905 contains the following report:

A number of schools were started during the two years, but the extreme hard times were such that the teachers could not be paid and nearly all were discontinued and the children went back to the government schools. A number have been started again since the beginning of the present year.⁴

This explains the fluctuating statistical report of Jamaica having three schools, three teachers, and

¹W. J. Tanner, "Jamaica," RH, 14 October 1902, p. 15.

²W. W. Eastman, "Jamaica," RH, 19 May 1903, p. 16.

³Thomas Kennedy, "Jamaica," RH, 28 December 1905, p. 15.

⁴J. B. Beckner, "Biennial Report of the Jamaica Conference," RH, 1 June 1905, p. 19.

eighty-two students in 1904;¹ one school, one teacher, and eighteen students in 1905;² and three schools, three teachers, and seventy-five students in 1906.³

The early missionaries were determined to establish a sound system of Adventist education in spite of the difficulties, so the need for elementary schools were discussed and resolutions were passed for the establishment of a day-school in each church.

On 13 January 1907, at the fifth Jamaica Conference session, held in Kingston, Jamaica, a resolution was passed recommending the appointment of the first conference superintendent of education. The meeting also proposed the erection of a new church school in the city of Kingston, since the existing one was too small and had been damaged by the earthquake of 1907.⁴

The first secondary school began at Riversdale in 1907, with C. B. Hughes as the principal. It was designed to furnish workers for the entire Caribbean area, but unfortunately it was closed in 1913--mainly because of economic reasons. It was reopened in 1919 at Mandeville, Jamaica, and by the early 1980s had outgrown its facilities.

¹Statistical Report of SDA Conferences, Missions, and Institutions (Washington, D.C.: GC of SDA, 1904), p. 14.

²Ibid., 1905, p. 6.

³Ibid., 1906, p. 6.

⁴Norman Johnston, "Jamaica Conference Proceedings," RH, 15 February 1907, p. 12.

These small beginnings have mushroomed into a large church school system in Jamaica that presently (1984) contains over twenty secondary schools and one hundred and twenty elementary schools. West Indies College alone has almost 3,000 students.

Summary

The British education system has been modeled in Jamaica. This may account for the many European values, concepts, and ideas that have left their mark on the society. Through missionaries, Britain tried to use education to control the natives and the ex-slaves who were left in a vacuum after emancipation, and who were quick to grasp whatever educational opportunities were available to them. They were, however, tainted with the fears and prejudices of the English system of education. The populace was given only limited education and those who were not satisfied sought advanced studies through personal and collaborated efforts. Many of these began to view with suspicion the education that the nationals were receiving.

Christianity and education were quickly grasped by the ex-slaves who had a desire to become as knowledgeable as their ex-masters. They had grown up with the mistaken idea that education would make them rich and superior. There was a genuine interest in the acquisition of knowledge for personal development, and in religion for solace and comfort.

Higher education was introduced late in Jamaica because there was an inadequate supply of suitable entrants. College seemed far removed from the rest of the educational system and the educated class felt that the standard of education in the college was so low that it could only function as a feeder for foreign universities. On the other hand, the denominations felt that the public was not allowed enough participation in the running of higher education.

Seventh-day Adventism had a late start in Jamaica. The church, however, experienced a growth rate comparable to no other denomination, an increase which was attributed to the zealously of the members and the influence of the literature that was spread among the people. Presently the per capita ratio is 1 in 25. The church was forced to begin an educational system of its own in the late nineteenth century.

The Jamaican public school through the 1920s was a union of church and state--the government furnished the money, but the schools were run by different denominations. Conditions in the schools were deplorable because of the laxity in discipline and overcrowding. The institutions were called public schools, but they existed to fulfill the aims of the churches they represented. Amidst this, Seventh-day Adventists felt the need to establish a school system to preserve the rights and identity of their children and prepare workers for the church.

CHAPTER II

THE FORMATIVE YEARS OF WEST INDIES COLLEGE 1907-1923

Since the Riversdale school represented West Indies College in its infancy, it seems appropriate to consider that inchoation as a foundational stage in the development of the college. The years 1907-23 are discussed under the following sub headings: contextual information for the period, preparation for a school, the founding of Riversdale school, the establishment of West Indian Training school, an early emphasis on agriculture, and a summary of the chapter.

Contextual Information

Seventh-day Adventists in Jamaica were forced to begin an educational system of their own at the beginning of the twentieth century to train young people to work for the church. The government had failed to put much effort into the education of nationals up until the end of the nineteenth century. The missionaries, not being regulated by the government, were free to determine the educational pattern of their schools by initiating whatever curriculum they thought necessary. This being the case, the whole purpose behind denominational education in Jamaica during

the late nineteenth century was to make good Christians out of an indifferent ex-slave population.

At the turn of the twentieth century the government proceeded to establish an educational system along more clearly defined lines as the entire educational program was placed under the supervision of an inspector of schools, and the system of grants to schools was placed on a permanent basis. Elementary education was then offered in three categories of schools--first, second, and third classes. Schools, furthermore, were classified according to the performance of the students in an annual examination conducted by the inspector of schools. Elementary education was made free to all, and some successful attempts had been made to introduce compulsory education. A clear commitment toward universal education was being made.¹

Priority was given to the establishment of an efficient system of primary education. This was to be achieved by the amalgamation of smaller and less efficient schools and by the establishment of government schools in place of aid to new voluntary schools. Compulsory education was suggested with a view to preventing wasted funds through irregular attendance. A school-age population of six to twelve years instead of five to fourteen years was suggested by the government, and recommendations were given for the reorganization of the curriculum.

¹Whyte, History of Education in Jamaica, p. 30.

The curriculum had been too extensive and the teaching too superficial. The new curriculum placed more emphasis on reading, physical drill, singing, and drawing. Domestic economy, manual training, and agricultural instruction were also recommended as integral parts of the curriculum.¹

As the history of education in Jamaica reveals, it was very easy to write laws advocating changes in education, but it was extremely difficult to enforce them. Compulsory education was recommended by the government, but such could not have been effective when there was an inadequate number of places provided in the schools for the many children of school age. Most of the suggestions and recommendations for securing efficiency in education were not implemented, so the hopes of educational development were frustrated. Added to this, adverse economic conditions brought about retrenchment in an already feeble educational system. Economic strain, government apathy, and the estrangement of the populace from educational matters led to a long period of inaction.²

The educational system had not changed much during the first decade of the twentieth century. It was still closely modeled on the English system. The teachers, who were Europeans, made deliberate attempts to inculcate in their pupils European values, ideas, and concepts, so that

¹Whyte, p. 36.

²Jervier, Educational Change in Jamaica, p. 30.

the idealistic philosophy of England would be manifested in the life-style of the people. The planters and merchants, claimed Eric Williams, promoted their own interest, while the ex-slaves, frightened, unsettled, and disoriented, were like vacuums, ready to be filled with anything.¹

According to Williams, the missionaries sought control of the ex-slaves through education. No one received a mission education free from the prejudices and biases of the missionaries who were more anxious than competent. None of them seemed to have had a coherent set of objectives for the Jamaican people.² The Colonial office, noted Kenneth Ramchand, was advocating religious education as the most important agent of civilizing the colored people of the colonies. The office felt that "the lesson book of the colonial schools should teach the mutual interest of the mother country . . . and the domestic and social duties of the coloured races."³

At first this education was greeted with enthusiasm, but later the population became apathetic, then skeptical, and finally suspicious of practical instruction as a smart design to restrict them to the lower stratum of the society. The ex-slaves clamored for more theory-based

¹Eric Williams, Capitalism and Slavery, p. 14.

²Ibid.

³Kenneth Ramchand, The West Indian Novel and Its Background (London: Faber & Faber, 1970), pp. 20-21.

education, and as the century grew older the masses were to see a more bookish education as a means of social advancement.¹

It was evident that the ex-slaves were being educated only to the extent where they could read and write sufficiently to be brainwashed and indoctrinated. A consciousness that eventually revolutionized the thinking and actions of the people, however, was gradually being introduced by some independent thinkers among the people.

The Seventh-day Adventists were not satisfied with the educational conditions and the purposes of the public schools, so they proceeded to establish a school system of their own. This, they hoped, would provide their children with schools in which they could be trained to work for the church, and would be comfortable and free to express their religious beliefs without any fear of being reprimanded.

Preparation for a School

The beginning of the twentieth century saw the establishment of Seventh-day Adventist elementary schools in many parts of the island. There was, however, a lack of educational opportunities for the many young Seventh-day Adventists beyond the age of fourteen.

In 1905 the Peart family accepted the Seventh-day

¹Ibid.

Adventist message. They had attended a series of evangelistic meetings held in the Seventh-day Adventist Church at Troy, Trelawny, and had been convinced of the doctrines. Impressed by the message, "Come out of her my people," the Pearts decided to take their children out of the government schools and send them to Seventh-day Adventist schools. The eldest daughter, Maud Peart, was attending a government teacher training college and she withdrew from college because of her father's decision and her own determination to obey the teachings of the church, but there was no Seventh-day Adventist college in which she could continue her education.

Maud obtained the name and address of the General Conference secretary of education, Professor Frederick Griggs, and wrote to him expressing her desire to complete her education. She requested the establishment of a school in Jamaica that would provide adequate education for the young people in the church. Griggs wrote back telling Maud that he was making every possible effort to get a school established. He also wrote J. B. Beckner, president of the Jamaica Conference, asking him to seek an appropriate location for the building of a school.¹

The growing demands for Adventist schools to train workers was also being expressed in other conferences of the West Indies. In March 1906, George Enoch, a

¹Norman Johnson, "The Need of a School," The Jamaica Record (Kingston, Jamaica: July 1906), p. 2.

representative from the East Caribbean Conference visited the Central American and Jamaica conferences to see if the fields could unite to establish a training school for missionary workers.¹ In a letter to Beckner dated 30 March 1906, M. Estrella Houser (secretary for W. A. Spicer when he was in England), stated that the training school that was being anticipated for the West Indies would provide workers for the mission field.² The following month, Hurbert Fletcher, one of the first indigenous ministers of Jamaica, wrote in the Review and Herald: "We are also praying and planning for the establishment of an industrial training school for the West Indies that may gather out our reserves for the crisis in this closing conflict."³

In May 1906 the West Indian Union Conference made a petition to the General Conference. The petition made reference to the general support the General Conference had given to Jamaica. It also pointed out the poverty of the church members and the need for an educational system, especially for children between the ages of fourteen and twenty-five. A request was made for a regional school in the area. The petition expressed the willingness of the

¹Wesley Amundsen, The Advent Message in Inter-America (Takoma Park, Washington, D.C.: Review & Herald Publishing Association, 1974), p. 117.

²M. E. Houser to J. B. Beckner, 30 March 1906, RG21:LB41, GCAr.

³Herbert Fletcher, "Jamaica," RH, 12 April 1906, p. 15.

several conferences within the union to support the school and pledge their cooperation with the General Conference.¹

The General Conference responded favorably to the petition and granted approval for the beginning of the school. Griggs informed Beckner to go in search of a suitable property. Beckner acted immediately on Griggs' advice to secure a place for the school. He wrote to the Review and Herald:

We secured subscription pledges to the amount of fourteen hundred and fifty dollars toward our industrial school, to be paid within the year. On the strength of this, we bought sixty-five acres in a valley, about twenty-five miles from Bog Walk railway station. It has a good house, built only six years ago, which will make a good dormitory. The purchase price is fourteen hundred and sixty-one dollars. We also took a lease and sale on forty-one acres adjoining this property. The purchase price of this will be eleven hundred and seventy dollars. The rent at this price will be about three percent. Our people are very enthusiastic over the prospect of a school, which we have so long needed. We expect all the clearing and building to be done by the students. Already nine stout, heavy young men have promised to come and begin work as soon as we shall have possession of the property, which will be the tenth of June.²

Houser in a letter written on 6 June 1906 assured Beckner that all the brethren at the General Conference were interested in the school that was being considered for the West Indies. She considered it a step in the right direction--far better than sending the young people

¹George Enoch, "The West Indian Training School," RH, 8 November 1906, pp. 14-15.

²J. B. Beckner, "Jamaica," RH, 19 July 1906, p. 15. Other articles of publication reported 96 instead of 106 acres. This article states the exact amount of \$2,631.00 that was paid for both pieces of property.

to be trained in the United States, from which they would return with no promise of being acceptable workers. "I trust that the way may open before you, and that the school may not become a burden on the hands of the conferences which are planning to support it."¹

Beckner wrote to the General Conference on 5 June 1906 asking for the release of Enoch who was doing ministerial work in the East Caribbean Conference to take charge of the school.² While Houser was waiting on the mission board to consider the matter, she wrote Beckner, saying:

We are all interested in the school project, although the matter has not yet been taken up by the Mission Board. There have been but a few of the brethren in the office since the question was first suggested to us. I have brother Enoch's article, but have not been able to use it as I have not had an opportunity to appeal in the Review just now for \$5,000. Just as soon as I can confer with Elder Daniells I shall be able to write you more definitely. But it is possible that Elder Evans has definite information for you so that you will not need to wait to hear from us.³

Houser further stated that they were glad that a place had been secured where the students could have an opportunity to work, since she felt that most of the students would be compelled to work to secure their education. She also said that she felt that the students would be able to do much better work in the field after

¹Houser to Beckner, 6 June 1906, RG21:LB21, GCAr.

²J. B. Beckner to General Conference 5 June 1906, RG21:LB41, GCAr.

³M. E. Houser to J. B. Beckner, 17 June 1906, RG21:LB41, GCAr.

being educated in the area they were being prepared to work than if they were trained in the United States.¹

Houser wrote another reply to Beckner's letter on 24 June 1906 in which she stated that Elder R. Evans had left for Trinidad before the council had a chance to meet. She told Beckner that the council had voted that all local questions be addressed to Evans while he was there. The letter also informed Beckner that the General Conference had considered the request and was willing to stand by any decision made in the local conference. She reported that the General Conference saw the need of a school in the area, and that they felt the local field was better able to decide on the details.

Beckner was informed by the same letter that his request for the release of Enoch to take charge of the school had been referred to the East Caribbean Conference. Houser expressed the General Conference satisfaction for a well-chosen area in Jamaica, and their deep interest in the project.²

Enoch, in a letter to the Review, described the type of school that was intended for the West Indies. He penned:

I am glad to report that the brethren and sisters here are feeling the burden of this question upon their soul. . . . During my recent trip through

¹Ibid.

²M. E. Houser to J. B. Beckner, 24 June 1906, RG21: LB41, GCAR.

Jamaica the matter was discussed enthusiastically, and over three hundred pounds was raised towards the establishment of a training school. . . . Everybody gave something.¹

Enoch presented the intentions of the school to the brethren in the United States and pleaded with them for their support in his letter. He told them that an industrial school "in the strictest sense of the word" was what they intended to establish in Jamaica. Enoch felt that any other type of school would not be appropriate for the society, since very few of the younger people were able to give a cash-equivalent for their education. Therefore, it was absolutely necessary that a school be built that would give students the opportunity to work their way. Enoch emphasized the importance of having the school in an area where there was sufficient land of good quality near a good market. He further stressed that every useful and remunerative industry possible should be connected with the school. This was Enoch's formula for the success of the school. Enoch proposed that the Avondale School be the model for the school in Jamaica¹ since that school had a good work-study program.

Describing the property that was to be purchased for the school, Enoch penned:

. . . we found two adjoining properties for sale, one of sixty-six acres, the other of forty-one. The land

¹G. F. Enoch, "An Industrial School for the West Indies," RH, 9 August 1906, p. 13.

²Ibid.

raises gently from the main road to a good height, and can all be put under plough. The elevations offer ideal sites, and the lower portions have good locations, high and dry, for building soil for cultivation. But it requires twenty-seven hundred dollars cash to purchase them. A good house, worth about six hundred dollars is on one of the properties, so that work could be begun at once. Alas! we have not the money . . . It will require five thousand dollars more than we can raise in the West Indies to launch this school. Who will help at this time?¹

Enoch's plea for help was only for enough money to purchase the land and to secure materials and tools. The young people were so anxious for an educational institution of their own that they were willing to work many hours per day to see it started.

The idea of an industrial school where students could work their expenses in the industries was a radical one for the Jamaican society in the early twentieth century, since this was a time when the society was clamoring for a more theory-based education. Even the idea of co-educational institutions was not yet being accepted by the populace.

Monday morning, July 23, the union conference committee started from Kingston to visit the property of the West Indian Training School. In due time they reached the railway station at Bog Walk where they were met by Beckner and three boys. They had a pleasant walk

¹G. G. Enoch, "An Industrial School for the West Indies," RH, 9 August 1906, p. 13. Enoch stated that the land was 66 acres and Beckner reported it was 65. This difference of one acre is understandable, but the difference of 10 acres in the Seventh-day Adventist Encyclopedia and other articles in the Palm Leaves cannot be explained.

over the well-kept road from the station to the property, and as they passed through the common they could see that busy hands had been at work. Norman Johnson, who was a member of the committee, reported:

Our hearts were gladdened when we reached the house and looked over the plains to see what God has given us. Truly it can be said, sung and shouted, "Praise God from whom all blessings flow." From the depths of my heart, I say, praise Jehovah for our school property.¹

Johnson said the property had a house which had two floors large enough to accommodate Beckner and his wife, eight boys who were laboring with him in preparing the ground, the housekeeper, and the cook. He also said that the outlying buildings were good and there was a large cement tank nearby.

After breakfast they began to look around for a suitable place on which to erect the school building, and the best spot for the farm and pasture. These were harmoniously chosen and the work of clearing was begun. Johnson stated that Willowdene, with sixty-acres of land, was an ideal spot in which to train the boys and girls of the church to become ambassadors for Jesus. He placed the following appeal in the Jamaica Record of July 1906.

Brethren, remember you have a part in this work. Send in your pledges so that the work may not be hampered, but that all may move forward as a mighty stream, and soon our eyes behold the mountains and hills and valleys and plains of every island in the Caribbean, covered with an army of youthful missionaries, who

¹Norman Johnson, "A Visit to Willowdene," The Jamaica Record (Kingston, Jamaica: July 1906), p. 3.

have been trained in our school, have consecrated themselves to the Master's work, and have gone out to every tongue and people to proclaim God's message to the wayward, lost, and disinherited sons of Adam that they may come to Jesus, be born again, and thus become sons of God, heirs of God, and joint-heirs with Jesus Christ.¹

According to Enoch, the West Indian Training School was to provide "good, reliable laborers for tropical Africa and for the Southern States,"² besides workers for the West Indies. It was to occupy a unique position in the Adventist school family and was the first large Adventist school that was started in the tropics.³

The tropical feature of the school contributed to the several interesting variations from the ordinary school program, said Enoch. Having summer all the time, it was appropriate for crops to grow the year round, so it was always possible to have students learn the lessons of seed-time and harvest. School work was possible the year round. Classwork and the book of nature were so interchanged that neither became irksome. The school was unlike those in northern climates, where school was usually in session during the bleak winter, and vacation was the season of the growing plants. Such a situation did not exist in Jamaica. Not only was it possible to continue the studies the year round, but many students

¹Ibid.

²Geo. Enoch, "The West Indian Training School: Some Unique Features," RH, 15 November 1906, pp. 14-15.

³Ibid.

were compelled to stay at the school until their work was completed. The faculty did not have to be concerned that vacation influences would undo the good derived from the work of the school year.

An industrial school was proposed, not from choice alone, but from compulsion. The school was to be started "not with industrial work as a side issue, or as an experiment, but as a part of its very life. It must prosper or fail with industry."¹ The majority of the young people landed on the grounds with scarcely more than a shilling in their pockets. The school took their minds and muscles and converted them into support for the institution.

The land was good for the cultivation of most tropical foods. The railway crossed one corner of the farm, with a station only one and one-half miles away, so good markets were handy for the export trade of the bananas, pineapples, oranges, and grapefruits that were produced on the farm. For the home market all tropical grains, vegetables, and other crops were planted. The farm had not been under cultivation for several years, so it had to be cleared of the bush that had grown up. Those in charge of the school were to be able to raise that which was good for food and pleasant to the sight as well. According to Enoch:

¹Ibid.

In these lands of perpetual sunshine, beneath summer skies, where no cold breath of winter ever hinders or blasts vegetation, the possibilities are beyond description. Palms, ornamental shrubs, ferns, and fragrant flowers of every sort grow or blossom the year round.¹

Other industries, such as carpentry, tailoring, shoemaking, and the manufacture of Panama hats, were proposed for the school.²

The features of the West Indian Training School indicate the nature, purpose, curriculum, and thrust of the school: the school was to be located in the country where there was enough land to farm foods for local consumption and for export; the school was to be established to provide Adventist young people with an education of the hand, head, and heart; the curriculum would have an emphasis on the practical arts, agriculture, and industry; the book of nature was to be a text that would receive much attention; the school was intended to provide Adventist education for all those who desired it, rich and poor alike; and the school was to provide opportunities for young people willing to work their way through it.

Evans returned to the United States and gave a favorable report on the progress of the work and school in Jamaica. In a letter to Beckner written on 14 August 1906, Houser stated that Enoch and Evans were attending camp meetings and doing what they could to raise funds for the school. She said that the action taken in response to

¹Ibid.

²Ibid.

Beckner's appeal was a strong evidence that they were in sympathy with the idea of a school in the West Indies.

Houser wrote:

In the first place, they voted to permit Brother Enoch to attend as many camp meetings as possible to solicit funds, and after that to go into the conferences where he could arrange with the presidents. Then they voted to donate two thousand Christ's Object Lessons to aid you in securing a school. In addition to this they favored the idea of the West Indian Union Conference holding a ministerial institute, and promised General Conference help.¹

Enoch stated that he was sure that the readers of The Jamaica Record were anxious to know something of the progress of the campaign in the United States that was in the interest of the West Indian Training School. He penned:

I am glad to report that the good hand of the Lord has been with us all along the line. At the Trinidad Conference it was decided finally that the entire West Indian field would co-operate for the establishment of this school and that it would be a Union Conference Institution. But when we came face to face with the large cost of such an institution we found that our West Indian people could not furnish means sufficient. Such a school will cost at least \$10,000. Accordingly, after pledging our people to do all they could, we petitioned the General Conference to donate to us two thousand copies of Christ's Object Lessons we [sic] pledging to sell them before July 1, 1907. But this was still not enough, so it was further petitioned that the writer be allowed to return to the States, and that arrangements be made so that our need could be laid

¹M. E. Houser to J. B. Beckner 14 August 1906, RG21:LB41, GCAr. The Seventh-day Adventist Encyclopedia and articles in the Palm Leaves stated that 3,000 copies of the book Christ's Object Lessons were donated to the West Indian Conference to be sold to help in the establishment of West Indian Training School. Houser's letter, however, specifically mentions that 2,000 books were donated. Houser's report seems to be the correct one. Enoch's article in The Jamaica Record, October 1906, substantiates this.

before some of our brethren and sisters in the States. The General Conference brethren very generously granted us all we asked.¹

Enoch landed in New York on 1 August 1906, on his mission to collect funds for the school. It had been arranged for him to accompany Evans in visiting the Camp meetings of the Lake Union Conference. He reached the Southern Illinois camp meeting on 3 August 1906. From there he went to Indiana, West Michigan, Ohio, and Wisconsin. Enoch reported that "the Lord drew very near" at all the meetings. "Showers of blessings fell on God's people, and the camp of Israel moved forward. There was a special work of grace done for . . . an army of splendid young men and women preparing themselves for the work."²

Although there were many calls pressing, and great need of means for home and foreign fields, yet the brethren kindly allowed Enoch to present the needs of the West Indian Training School. By the close of the Wisconsin Camp meeting he had raised over \$1,500 in cash and pledges.

The camp meetings were over and there were still three weeks before the committee meetings of the General Conference, so Enoch went across the continent to his old home on the Pacific coast. By 18 September 1906, when he was returning to Washington, D.C., to attend the

¹G. F. Enoch, "The West Indian Training School: The 3,000 Dollar Mark Passed." The Jamaica Record, October 1906, p. 1.

²Ibid., p. 2.

General Conference committee meetings, he had raised over \$3,000 for the school. Subsequent to the receipt of the above report, Enoch had informed the conference that he had received an appropriation of \$4,000 from the General Conference, making a total contribution of \$7,500--\$5,000 for the school and \$2,500 for the Watchman Press Fund. On returning to Jamaica, Enoch placed the following appeal in The Jamaica Record:

Now brethren and sisters, I was just thinking how sad it would be if people in other lands would be more interested in our West Indian School than our West Indian brethren and sisters. If any have been careless or indifferent hitherto, wake up and get to work at once. That school is now assured. It only remains for you to do your part. You must give what cash you can. Then send for a Christ's Object Lessons. Every Seventh-day Adventist family ought to have this book in their home. Each member ought to sell at least one book to a neighbor. Get to work brethren and sisters and see how good a report we can bring up to our meetings in January.¹

The land was secured and preparation was being effected for the opening of the school which did not get started until 1907.² Enoch's letter of 8 November 1906 gives the impression that school had not been started as yet. He wrote:

We are sure that the readers of the Review will be interested in a new educational institution that is being started in the West Indies. . . . In such a mission field as the West Indies, a large industrial school like the one proposed should come as a matter of growth. . . . The homes of our people in the

¹ Ibid.

² Carl L. Henry, "The Beginning and Development of Seventh-day Adventist Education in Jamaica, 1892-1925." Term Paper (Andrews University, 1976), p. 13.

field need the uplift that such an educational institution may be in their midst. Not only will our field be benefited by this school, but the Southern States have already drawn on us for workers. Without a training school we have seen thirteen of our young men in the West Indies enter the gospel ministry.¹

It is known for sure that at the time of Enoch's letter of 15 November 1906 that young people were already cleaning the land. Enoch penned:

Already there are more than twelve young men and women working as hard as they can, receiving only their board, their labor going to their credit on tuition as soon as the school can be started. This should be encouraging to us, and give us a practical example of the mettle of the West Indian young people.²

This letter stated emphatically that school was not yet started, but the young people were preparing the grounds and buildings for school to begin on a property that would be abandoned in less than one year's time for the Riversdale property.

In January 1907 the pioneer teachers of West Indian Training School, Professor C. B. Hughes and his wife, arrived in Jamaica from the United States. Shortly afterward they took charge of West Indian Training School at Willowdene.

Hughes was pleased to find that the "leading white men" in Jamaica had much interest in the school. It was favorably mentioned in The Caribbean Gleaner. Hughes visited the leading agricultural instructor of the

¹ Enoch, "The West Indian Training School," RH, 8 November 1906, p. 14.

² Enoch, "The W.I.T. School: Some Unique Features," RH, 15 November 1906, p. 14.

Jamaican government who directed them to a new site--the Riversdale property--for the transfer of the school. When Hughes told him of the plans for the school, he replied:

I must confess that I have been prejudiced against Seventh-day Adventists. I could not see [any] reason for your coming to Jamaica, for no one works on Saturday here; but if you believe in people working the other days of the week, there is plenty of room for you.¹

The agriculturalist spent some time with Hughes and promised to visit the school. He also asserted that his wife was also anxious to visit and that Jamaica surely needed the work that the school was planning.²

Plans for new buildings were formulated and approved at a meeting of the school board on 6 March 1907, but some of the plans were never effected. Plans included the construction of the main building to house a chapel, classrooms, a dining room, and an office for the superintendent. A second building to serve as a girls' dormitory was also approved.³ In May of that same year E. C. Cushman and his wife arrived at the school from the United States to assist the Hughes.

In 1907 Spicer wrote to U. Bender, president of the West Indian Union Conference, that the General Conference was interested in the development of West Indian Training School. He expressed the desire that the school

¹GCB, 1909, p. 340.

²Ibid.

³"The Jamaican Conference," Caribbean Gleaner, March 1907, p. 14.

would be able to train workers for various mission fields, "the West Indies, tropical Africa, and the southern states."¹

The Founding of Riversdale School

Later it was decided that the school farm at Willowdene was too small, so the plot at Willowdene was sold to help purchase a new farm. Five hundred and seven acres were purchased about six miles north of the Willowdene location and only one and one-half miles from the Riversdale railway station. The land cost \$4,084.² Hughes reported the following about the new property:

It is good grazing land, well adapted to most tropical crops. It has a dwelling, inside dimensions, 28 x 56 feet, its concrete walls being two feet thick. Near it is a brick building about 14 x 50 feet, which can be remodeled for a kitchen and dining hall. To each of these buildings there is a wooden addition, one of two and the other of three rooms. Besides these there are two cottages, of not much value, but which are very serviceable. Our water is pumped from a spring to the top of a hill higher than our buildings.³

The property was formerly part of a large sugar estate. The fall in the demand for West Indian sugar in the European market resulted in the neglect of this property. Sugar growing had ceased to be profitable, and the neglected land was almost overgrown with bushes and trees.⁴ According to Hughes,

¹W. A. Spicer to U. Bender, 9 October 1907, RG21: LB41, GCAr.

²GCB, 1909, p. 339.

³Ibid., pp. 339-340.

⁴Ibid., p. 340.

the front part of the place is fenced, being divided into ten pastures, averaging about 25 acres each. There is much logwood on the place, also orange, lemon, lime, mango, guava, star-apple, custard-apple, alligator pear, breadfruit, and coconut trees. Nearly all these are in sufficient numbers to supply the school family. When we took the place there were a few acres in bananas and chocolate.¹

On 2 September 1907 the school family began its transfer to the new property. Immediately they planted more acres in bananas and chocolate, and ten more acres in coconuts. Their aim was to plant most of the farm with coconut, since the land could be planted with coconuts and still be used for grazing. Cattle raising and dairying were their chief industries. By 1909 the school owned seventy head of cattle and several acres were planted in corn and vegetables. A cottage was erected for the principal, and a dormitory to house thirty-three young men was also almost completed. The students and teachers did all the building and other work. Most of the lumber that was used in the new dormitory came from trees on the property and was hand sawed by the students.

School began at Riversdale in September 1907 with thirty students and six teachers. By 1909 there were thirty-six students--twenty-seven young men and nine young women. The charge to students was \$8.40 per month.² This charge does not seem to be much, but it is a large amount of money compared with the salary that was being paid. At that time wages for common labor in Jamaica were from 24¢

¹Ibid.

²Ibid.

to 36¢ per day. Besides, the colored people were finding it very difficult to find employment, since thousands of coolies had been imported from India to work on the large estates.¹

The school accepted all the young men who applied because there was enough work to clear and plant the farm, but the only employment for young ladies was house-work. Consequently, the school was forced to refuse admission to several young ladies who were anxiously awaiting acceptance. Only three students were able to pay cash.

In 1909 the school family consisted of forty-two persons: six teachers--Professor C. B. Hughes and his wife, E. Cushman and wife, E. C. Wood and wife--and students who were mostly Jamaicans although there were a few from Haiti, St. Andrews, Dominica, Barbados, Trinidad, and Panama.²

The school began with a curriculum emphasis on mathematics, Bible, history, bookkeeping, physiology, simple treatments, organ, and English.³ In addition to these academic subjects the students were taught to work with their hands as industry was an integral part of the school's program and philosophy.

The Riversdale school received most of its financial support from the General Conference. In 1909,

¹Ibid.

²Ibid.

³SDA Yearbook, 1908.

at the request of the West Indian Union Conference, the General Conference voted a sum of \$800 to the West Indian Union appropriation to cover the cost of a teacher for one year. It also voted "that a proper man be secured to unite with the school," since it was facing difficult times.

Spicer informed Bender in a letter of 5 November 1909 that Griggs was asked to attend a meeting in Jamaica in January 1910. He stated that during his stay there Griggs would help in planning the program for the school and gather information to report back to the General Conference.¹

Griggs' report on the financial needs of the Riversdale School resulted in the following action taken by the General Conference in 1910:

VOTED, That we instruct the treasurer to send Riversdale Academy \$1,000 on West Indian appropriation for 1910 to be used in paying bills due for building material.²

In 1911 the West Indian Union Conference received the following directives from the General Conference:

VOTED, That we recommend the West Indian Union to sell 300 acres of their school farm, leaving 200 acres for the use of the Union headquarters and the school, and that the first \$1,000 proceeds from the sale of the land be devoted to the Watchman Press equipment and capital fund.³

¹W. A. Spicer to U. Bender, 5 November 1909, RG21, GF, GCAr.

²GC Minutes, 20 March 1910, GCAr.

³GC Minutes, 18 September 1911, GCAr.

The recommendation was followed and in 1912 the Watchman Press was in operation. After the closure of the school in 1913 the press continued under the direction of the church.¹

The Caribbean Watchman Press was the only press for the West Indian Union Conference at that time. It had been established in Port-of-Spain, Trinidad, in June 1903,² but it had been transferred to Cristobal, Canal Zone, Panama, January or February 1909.³ There was a fire at the press on 23 March 1911, and the machines that survived the fire were transferred to the Riversdale School in November 1911. The name was then changed to the West Indian Watchman Press.⁴

Suddenly, the school began a steady decline from which it never recovered. Malaria infested the area and affected the financial stability of the people. The financial problems, plus the ill-health of most of the teachers and students, contributed to the closure of the Riversdale school in 1913. According to Lee Fletcher, son of the first native minister, malaria was the chief cause

¹GC Minutes, 4 November 1919, GCAr.

²The Caribbean Watchman (Port-of-Spain, Trinidad, 1903), p. 1.

³The Caribbean Watchman (Cristobal, Canal Zone, Panama, 1909), p. 3.

⁴The West Indian Watchman (Riversdale, Jamaica, 1911), p. 1.

of ill-health that the missionaries faced.¹ Hughes returned to the United States immediately after the school was closed. Twelve of the students continued their education at Oakwood school in Huntsville, Alabama, and two were employed by the Jamaica Conference, one as a minister and the other as a teacher. All but thirteen of the remaining 200 acres of land were sold.²

The Establishment of West Indian Training
School in Mandeville

Many of the leading workers considered the closing of the Riversdale school a mistake.³ Thus they were not willing to give up the idea of having an educational center for preparing youngsters of the church to work in God's cause.

Petitions were made to the General Conference on behalf of the young Seventh-day Adventists in the English and Spanish fields of the Caribbean. The General Conference acted by appointing a committee of three; J. L. Shaw, W. W. Prescott, and R. W. Parmele, to consider and advise them about reopening a training school in the West Indies.

At the General Conference meeting of 4 November 1917, the following recommendations were recorded:

¹Beverly Henry, Interview with Lee Fletcher, West Indies College, Mandeville, Jamaica, 17 November 1976.

²"West Indies College," SDA Encyclopedia, p. 698.

³WITS Third Annual Calendar, 1921-22 (Mandeville, Jamaica, 1921), p. 6.

In consideration of the large number of young people in our churches in the West Indies, and the growing need of workers, for various lines of work both in the English and Spanish fields, we recommend that a statement of the educational needs of the West Indies be placed before the General Conference at the Fall Council; that in presenting the situation we recommend that a union training school be established at a suitable place in the island of Jamaica; that available funds from sale of the Watchman Press, the Kingston property, present Riversdale property, and funds in hand from sale of land, be released for the establishment of the proposed training school; that a man be selected and sent out to take the principalship of the school, and that his salary be provided for in the budget, and that the aim of the school be to meet all other expenses from its operating receipts; that a committee of three be appointed to make recommendations concerning the location of the union training school and plans for building and estimate equipment necessary to operate the school.¹

At the same meeting it was voted that the recommendations be adopted and that the call for a principal for the school be referred to the North American Division Committee on Distribution of Labor. G. A. Roberts was elected president of the Jamaica Conference in 1913 and part of his responsibilities was finding a healthy environment in which to establish a school "to fit young men and women to take the Gospel to the Caribbean."²

On 15 April 1918 Roberts presented to the General Conference committee a budget of \$8,449 for the West Indian Union Training School. The budget was thoroughly discussed--especially on the point regarding the extent to which this school should be supported by mission funds. The committee voted the budget, allowing the sum to be

¹GC Minutes, 4 November 1917, GCAr.

²GC Minutes, 4 February 1918, GCAr.

taken from funds already in hand. It was made clear, however, that in the future the Mission Board would assume only the expenses for the teachers of the school. The other expenses were to be covered from tuition or funds raised within the union.¹

On 7 May 1918 the General Conference committee took the following action:

Voted, That we recommend to the West Indian Union Committee the following named persons as a board for the training school to act until the next session of the union conference: G. A. Roberts (chairman), C. B. Hughes, J. G. Pettey, N. J. McCarthy, M. E. Anderson, W. S. Halbrook, D. E. Wellman, the superintendent of the North Caribbean Mission.²

It was also voted that the treasurer make an advance of \$1,500 to the West Indian Training School. This amount came from funds that the Pacific Press owed to the West Indian Union Conference.³

The union conference was anxious to begin school but the General Conference committee advised the West Indian Union committee to delay the opening of the school. The General Conference committee thought it best to open the school on a permanent basis on the final location agreed upon in counsel with the mission board.⁴

C. B. Hughes was asked to return to Jamaica to become the principal of the new school on 7 May 1918.

¹GC Minutes, 15 April 1918, GCAr.

²GC Minutes, 7 May 1918, GCAr.

³Ibid.

⁴GC Minutes, 17 November 1918, GCAr.

He did not arrive, however, until October 1918 when he joined Roberts and Johanna Daw in search of a property for the new school.¹ Daw, who arrived in Jamaica in April 1918 with Roberts, was a graduate of Pacific Union College. She was reluctant to come to Jamaica because she had gone to Loma Linda and had qualified as a medical evangelist with the intention of going to India. But the General Conference had decided against sending unmarried women to India during World War I, so they sent her to help found West Indies College. Later Daw married Eric Parchment. Reporting on her experience at the school she confessed with reference to divine providence, "That's where I learned that disappointments are His appointment."²

M. E. Anderson, president of the Jamaica Conference and a member of the school board, wrote Shaw on 23 June 1919 explaining the situation of the school as it related to the Jamaica Conference. He said that from the time he had arrived in August 1918, the board had been trying hard to make the school a success. According to Anderson, the board had spent a great deal of time and money trying to find a good location for the school. The whole board, with the exception of Hughes, wanted to begin school in the fall 1918 at Riversdale. Anderson wrote that "a number of bright young men were very anxious

¹GC Minutes, 17 November 1918, GCAr.

²Quoted in Palm Leaves 1969 (Mandeville, Jamaica: WIC Press, 1969), p. 16.

that the school should be opened in September 1918 so they could begin their training at once in order to be able to help carry this closing message to the world."¹ Hughes, however, was not in favor of opening school at the old site, so the board agreed to stand by his decision.

The board members traveled from one end of Jamaica to the other looking for a school site and recruiting students. While on those trips, several parents, ministers, canvassers, and many prospective students flooded the board members with objections to Hughes being connected with the school. Hughes had given a talk at camp meeting and had outlined his educational principles. Most of those who were present had objected to Hughes principles, but the board tried to convince them that all would go well after school began. After much searching for a suitable site, Roberts learned of the 171-acre "Cedar Grove" property in Mandeville owned by Edwin Charley of Kingston. This was bought and renamed "Coolsworthy."² Commenting on the events, Anderson reported that he was disappointed with Hughes' behavior on the trips around the island to recruit students.

We couldn't get him out of the motor car to talk with parents and students. He refused to move. On this same trip some parents asked me what was the matter with Professor Hughes as he did not want to talk to them about the school at all. Some even asked him

¹M. E. Anderson to J. L. Shaw, 23 June 1919, RG21, GF, GCAr.

²"WITC," The College Echo, 12 July 1938, pp. 1, 4.

what would be taught, and he said he did not know, but doubtless about the same as was taught in public schools with a little added.¹

In November 1918 Hughes wrote the General Conference Committee informing them that a property of 171-acres had been located. The school calendar for 1921-22 has the following description of the property:

After a great deal of careful investigation, a property consisting of one hundred and seventy-one acres of land, two miles south of Mandeville, Jamaica, was purchased. This property is in the heart of the grazing district, and has an elevation of 2,000 feet. Mandeville is framed as a health and tourist resort. The climate is considered ideal. Though tropical, the elevation makes it cool and bracing.²

Herbert Fletcher stated that the 171-acre Collsworthy estate was one of the most healthful and picturesque localities, commanding an extended range of view.³

The General Conference committee acted immediately. In November 1918 it was voted that the treasurer be authorized to advance the West Indian Union Training School \$9,000, part of which should be used to secure the property. This was with the understanding that the West Indian Union and the Jamaica Conference would sell the Kingston and Riversdale properties and, with other resources, reimburse the General Conference treasury.⁴

¹GC Minutes, 21 November 1918, GCAr.

²WITS Third Annual Calendar, 1921-22, p. 6.

³GCB, 1922, p. 348.

⁴GC Minutes, 21 November 1918, GCAr.

The Coolsworthy property was secured, and a ridge more than 100 feet higher than the surrounding land was chosen as a building site. The old homestead, a large building containing fifteen rooms, occupying the center of the ridge, was chosen for classwork and for dormitory purposes until other accommodations could be provided.

Before the Coolsworthy property was acquired, a house was rented in Caledonia, Mandeville, to begin school. Matriculation began 6 January 1919 with five boarding students. School started 15 January 1919. Roberts went from church to church recruiting students for the school, while Daw concerned herself with the evaluation and placement of the students for the sixth and seventh grades. Mrs. Hughes contented herself with being the matron.¹

When school opened in January 1919, according to Anderson, Hughes did not seem to be at all interested in his students. He left the classification and teaching to Daw. This information was written home to parents and friends. All over Jamaica the brethren were opposed to Hughes.²

W. A. Wineland and his wife received their permits to connect with West Indian Training School in the latter half of July 1919.³ The General Conference committee had

¹GC Minutes, 21 November 1918, GCAr.

²M. E. Anderson to J. L. Shaw, 23 June 1919, RG21, GF, GCAr.

³J. L. Shaw to G. A. Roberts, 25 July 1919, RG21, GCAr.

voted that they be sent to join the staff at West Training Training School on 31 January 1919,¹ but they did not arrive until August 1919.²

The first year of school began on 10 September 1919 on the Coolsworthy property with twenty-one students.³ The school began a period of steady growth under the principalship of C. B. Hughes. A large building called the Great House was used as office, classrooms, dining room, kitchen, chapel, and living quarters for both teachers and students. However, there were no electric lights or telephone system. Students came to school on donkeys or in "horse-train-wagons." Two small tanks provided the only supply of water. In spite of these conditions the little group of students was happy, diligent, and courageous in preparing themselves for the service program of the church.⁴

The buildings of the old school at Riversdale were dismantled and the lumber was taken to the Coolsworthy property. According to Palm Leaves 69:

From this lumber, Rose Cottage which became the president's home was the first building to be constructed. By 1920 a dormitory building, Jamaica Hall was completed. This was at first used by the boys but later given to the girls.⁵

¹GC Minutes, 31 January 1918, GCAr.

²The College Echo, Senior Special, 1919-1944, p. 5.

³C. B. Hughes to J. L. Shaw, 26 September 1919, RG21, GF, GCAr.

⁴Ibid.

⁵Palm Leaves 69, pp. 17-18.

The present wooden structure at West Indies College that faces Sorenson Hall, the college cafeteria, was built from the lumber that came from Riversdale.¹ Until 1980 this same building was used as the teacher training building and health center. It presently houses offices of the chairman of the theology department, the Director of Alumni Affairs, and others at West Indies College.

By September 1919 the school had enrolled twenty-two students plus two boys as full time workers. The school started out pleasantly, but there was soon the possibility of a critical situation developing from the conflict between Hughes and Roberts, the chairman of the board, over the curriculum of the school.²

Hughes was planning for a school smaller than the Riversdale school. According to his letter of 26 September 1919 to Shaw, forty was the largest enrollment at the Riversdale school. He planned to use 50 acres of the property for cultivation and the remaining 121 acres for grazing and school buildings. By September four plots of land, one and one-half acres each, had been plowed, in spite of the rocks and roots that slowed down the progress. At that time Hughes' efforts on the farm was confined to producing only enough food to supply the school cafeteria,

¹Palm Leaves, 1979, p. 21.

²C. B. Hughes to J. L. Shaw, 19 September 1919, RG21, GF, GCAr.

since he felt it was much too great a task to venture on anything larger without a farm superintendent.

Hughes reported that the school had just started, there was much to do on the buildings, and Wineland, who was the only carpenter, had to attend to that immediately. He noted that school had started September 10 and that to date the kitchen and dining rooms were still open to thieves and dogs at night. Furthermore, whenever it rained water got directly into the rooms. Hughes suggested that Eric Parchment could have been used as foreman of outdoors work, but he was such a good prospective worker that he should spend all his time studying. Furthermore, Parchment had enough money to pay his expenses, so he did not need to work more than the compulsory two hours per day, except when called upon during emergencies to supervise on the farm.¹

The financial statement of 31 December 1919 showed that West Indian Training School had cash in hand of £35 5s. 8½d., and accounts receivable (not allowance) of £32 11s. 11 ¾d. The total resources had a value of £4383 17s. 8d. and the liabilities were £932 15s. 3½d.--a net worth of £3451 2s. 4 ¾d. which represented a decrease of 441 7s. 8½d. from the January 1919 value of £3892 10s. 1d.² On 26 January 1920 the auditor reported

¹C. B. Hughes to J. L. Shaw, 26 September 1919, RG21, GF, GCAr.

²Microfilm, GCAr., 31 December 1919 - 546.

that he had carefully examined all entries and corresponding vouchers on the records of the West Indian Training School covering the period from 1 June 1918 to 31 December 1919 and found true and correct statements.¹

The first sign of student protest was indicated in a letter to the school board dated 3 March 1920. Seven female students--Mymis Randall, L. A. Morrison, Viola Brodie, Gertrude Marr, Enid Wright, Pearl Parchment, and Agnes Sangster--signed their names to a letter that was sent to the March 4 school board meeting for consideration.

The ladies stated that they had been at school for almost a year and they did not think that they were making any academic progress--the studies were too simple. They asserted that what they had been doing was far too elementary and it would be a waste of time to continue in school if the courses were not upgraded. The letter stated:

We have come here to receive a denominational training to fit us for a part in this work. For instance, we girls are desirous of taking the teachers course, but under the present conditions we do not see how we shall attain to this, as it means practical instructions. How then are we to get a normal course and where? What will be the plans laid out to meet these requirements? We have prayerfully and carefully thought the matter over, and seeing how near we are to the end of this school year without accomplishing anything, we therefore ask if there could not be a change or addition made in the curriculum for the coming year, whereby we may be furnished with the necessary subjects required to fit us for the object in view.²

¹Microfilm, GCAr., 26 January 1920 - 560.

²Mymis Randall, et al. to WITC School Board, 3 March 1920, RG21, GF, GCAr.

The school board met 13 April 1920 to plan for the ensuing school year. The young ladies' letter was presented too late for the March 4 meeting, so it was requested by board members who had heard about it. The letter was not produced, but Hughes explained that he had talked to the students and there was no just reason for the letter. According to Roberts, the board accepted Hughes explanation and made no further request of him.¹

During the meetings, Hughes was asked if he desired to return the following year despite his wife's condition and all his dissatisfactions. He answered in the affirmative. Roberts explained that his question was prompted because of rumors that members of the board had brought to his attention. Plans were made to continue with the work of building the school without any changes.² School closed 18 May 1920 for the summer vacation with an enrollment of thirty-five. Most of the students were canvassers who began canvassing that very day.

During the vacation the board learned that Hughes had written to the General Conference asking for release. It was also being rumored that he was not carrying his responsibilities at the school. Therefore the board met on 1 June 1920 to consider the matter. The following action was taken:

¹WITS Minutes, 13 April 1920, WICAr.

²Ibid.

Inasmuch as Professor Hughes had written to the General Conference asking to be released from the work here, it was moved by J. A. Applegate and seconded by Elder Aalborg and unanimously voted that we ask the General Conference to supply us with a principal for our school.¹

Hughes recommended Wineland as a suitable prospect to head the school. After some discussion, the board unanimously voted that a letter be written to the General Conference stating their favorable decision to choose Wineland as the next principal of the school. The board further informed the General Conference that they had learned from Hughes that Wineland had been assured by the General Conference that he would be the next principal after Hughes. Hughes claimed Wineland was so sure of the principalship that he had refused two other offers before he went to Jamaica.² Roberts commended Wineland's work at the school, especially after Hughes relinquished his activities. Roberts affirmed that Wineland understood outdoor work, knew something about machinery and construction, and was liked by the students and teachers. Roberts commented that the board had nothing persuasive to say about the matter, but they were willing to use Wineland and would give him their full support.³

Soon after the 1920-21 school year began, Hughes sustained injuries from one of the ploughs while working

¹WITS Minutes, 1 June 1920, WICAr.

²Ibid.

³G. A. Roberts to J. L. Shaw, 10 June 1920, RG21, GF, GCAR.

on the farm. The injury forced him to retire and return to the United States in September 1920. Wineland was appointed principal in his place.¹

The school year began with fifty students. In a letter of 20 September to Spicer, Roberts reported that it would have been a pleasure to see those "fifty students marching in order from the church services one and one-half miles away to the school."² According to Roberts, it was truly an inspiring sight which more than paid him for his efforts and the unpleasant things that had befallen him in his endeavors to assist in the establishment of the school.

Among the fifty students was A. Randall. In his letter of 20 September, Roberts sent a photograph of Randall to Spicer. The letter explained that she had made great sacrifices in order to attend school. The previous school year she had worked for all her expenses. Her father's displeasure had been incurred because she had refused to marry a man who was not a member of the church, "so she could be true to the message and attend school."³ Roberts believed that she was truly consecrated and would become a good Bible worker, though she was not an exceptional student.⁴

¹WITS Third Annual Calendar, 1921-22, p. 3.

²G. A. Roberts to W. A. Spicer, 20 September 1920, RG21, GF, GCAr.

³Ibid.

⁴Ibid.

By 25 March 1921 the enrollment had reached a record high of sixty-two students,¹ and the phenomenal increase in attendance forced the administrators of the school to begin an expansion program. A wing 55 by 34 feet was added to the ladies' home and was used as a laundry, serving room, kitchen, dining room, and twelve dormitory rooms.² By then four buildings had been completed and one was under construction. With an increase in attendance came an increase in the cost of food. The board was therefore forced to recommend slight increases in fees to offset the rising cost. The expenses of the 1920-21 school year were as follows:

Expenses

Room and Tuition	Free
Board and Plain Washing weekly	13/6
Starched laundry is nominally charged per piece	1/6
Organ/Lessons	
Typewriting/monthly	3/
Books and school supplies are sold for cash at cost. ³	

Many students received their school fees from the sale of Seventh-day Adventist literature. A student had to sell £43 ls. worth of books to become qualified for a scholarship. Twenty-one pounds, ten shillings and

¹SDA Yearbook, 1921, p. 223.

²WITS Third Annual Calendar, 1921-31, p. 7.

³WITS Second Annual Announcement, 1920-21 (Jamaica, 1920), p. 6. The Sterling pound is the unit used here. All units are in pounds, shillings, and pence. One pound then valued approximately five United States dollars.

six pence had to be paid into the Tract Society. The student was credited at the school with twenty-four pounds, fifteen shillings. This was enough to pay for board and plain laundry for thirty-six weeks. Other fees were extra.¹

On 6 April 1921 the school board wrote to W. E. Howell at the General Conference, requesting that a preceptress be located and sent to the school immediately to replace Mrs. Hughes.² The board learned that Howell had gone abroad, so Roberts wrote another letter on 12 May 1921 to Shaw and enclosed a copy of the letter he had sent to Howell. The letter mentioned that the board had received word from the government that the person would need the usual permit if she were coming from America. Roberts requested that the matter be given immediate attention so that the preceptress could arrive by 1 September 1921.³

The 1921-22 school year began in the fall with seventy-six students. By 25 March 1922 the enrollment had grown to eighty-three students.⁴ The following school year was a historic year in the development of this Christian school--the school year terminated in May 1923

¹Ibid., p. 7.

²G. A. Roberts to W. E. Howell, 6 April 1921, RG21, GF, GCAr.

³G. A. Roberts to J. L. Shaw, 12 May 1921, RG21, GF, GCAr.

⁴SDA Yearbook, 1922, p. 95.

with a record enrollment of 109 students, eighty-six in the advanced school and twenty-three in the elementary school.¹

Also during the 1922-23 school year, an industrial building (32 x 48 feet) was erected. Machines included a planer, a hand-saw, a rip-saw, and other power and hand machinery. This building was used as the official home for the furniture factory and carpentry class. A boy's home was erected similar in construction to the ladies' home. It could accommodate over fifty boys. In addition, there were six very large rooms in the basement, some of which were used for the elementary school. This was the beginning of an elementary school on campus. A barn (36 x 60 feet) was also added. It had accommodations for twenty dairy cows, six mules, and some farm machinery. A dipping tank, to keep cattle free from ticks, and a water tank of 50,000 gallon capacity were built in connection with the barn.²

At the close of the 1922-23 school year the first graduation was held. Three students received diplomas for having successfully completed the twelfth grade. P. J. Bailey and L. L. Holness were graduated from the academic course, and Enid Wright was graduated from the

¹GC Bulletin, 1922, p. 34.

²WITC Fifth Annul Calendar, 1923-24, (Mandeville, Jamaica, 1923), p. 4.

normal course.¹ The graduation of these students demanded a new phase in the development of this school to meet the needs and challenges of a rapidly growing school and church.

A Struggle Regarding the Goals of the School

During the early development of West Indian Training School at Mandeville, there was a strong emphasis on agriculture as a major thrust of the school. On the one hand, the president of the college wanted to see the school succeed with agriculture. On the other hand, the chairman of the board was more interested in an academic program for the school and in preparing workers for the church. This section highlights some of the efforts exerted by Hughes to foster a strong agricultural program at West Indian Training School.

On 3 December 1918 Hughes wrote to W. E. Howell of the General Conference stating that West Indian Training School needed a person who could superintend the farm more than anything else. He therefore requested that the General Conference provide the school with such a person. At the same time he expressed dissatisfaction with the change of plan. The General Conference sent Johanna Daw instead of a couple that had been promised to assist at the school and on the farm. Hughes claimed that four

¹WITC Fifth Annual Calendar, 1923-24, p. 22. The academic and normal courses are explained in chapter 3 under "Academics."

persons would have been enough to carry on the program at the school, but he did not see how three could manage it. Besides, he felt hopeless being the only man to take care of both school and farm. Emphatically, Hughes asserted:

We certainly need two men, one of which should devote all his time to the farm. We never will need the farmer quite so badly as now. The farm should be put into productive condition at once, or we will have to turn away students for lack of employment. Nor is it right to invest money in land to be idle. We should have a man who will be happy in devoting all his time to the farm. All the teachers should be willing to work to have a superintendent to give all his time to get proper returns from the farm.¹

Roberts, the chairman of the school board, replied to Hughes on 7 December 1918, informing him that the General Conference committee had voted to send Dr. Bobo to assist at the school, and he strongly advised Hughes to accept.² Howell reaffirmed Roberts' letter with a letter to the same effect on 11 December 1918.³

Deciding to settle the matter by himself, Hughes wrote directly to Bobo on 1 January 1919 stating that they were sure of only three students for the beginning of the school. He added, however, that while there may be more during the term, the number would most likely be so small that there would not be enough full time employment for

¹C. B. Hughes to W. E. Howell, 3 December 1918, RG21, GF, GCAr.

²G. A. Roberts to C. B. Hughes, 7 December 1918, RG21, GF, GCAr.

³W. E. Howell to C. B. Hughes, 11 December 1918, RG21, GF, GCAr.

himself, Mrs. Hughes, Miss Daw, and Bobo. Thus he informed Bobo that it was inadvisable for him to come.¹

In a letter to Howell written on 2 January 1919, Hughes asserted that he, Mrs. Hughes, and Miss Daw were sufficient teachers to carry on the academic program of the school, but there was a great need for a fourth person to assume the responsibility of the farm. Hughes felt that a farmer would bring profitable returns from the farm investment and provide job opportunities for the great number of students who were not able to pay cash. He noted that the committee's action in regard to Bobo not only gave them something they did not need--a teacher--but also made it difficult, if not impossible, for them to get what they urgently needed--a farmer.¹

If the brethren would give us the farmer, and then would give us the doctor extra, I did [sic] not think I would object. But as it is quite clear that we do not need the doctor, it is unnecessary to say anything about any other feature of the case.²

Hughes informed Howell that they would advertise only for students who could pay cash because when the property is handed over to the school, having no farmer, they would be able to manage only two or three more young men. As if he were desperate, Hughes asserted:

I hope the committee may see its way clear to reconsider this matter and give us a farmer. The extra expense for transportation should not be

¹C. B. Hughes to W. E. Howell, 2 January 1919, RG21, GF, GCAr.

²Ibid.

allowed to weigh against our great need. The amount lost by not using the farm will soon amount to a much larger sum. . . . But cash students are very scarce and money is so extremely hard to get in Jamaica that people are slow to part with it. If we get many students we may either provide scholarships or a way for them to earn it by their own labor. I hope our farm will soon be furnishing as much labor as is possible. Beginning so late and on such short notice help [sic] to make our attendance small. There will probably be scarcely any from the other islands this year.¹

Hughes was bent on seeing the school succeed with farming as an important part of its existence, and in the beginning he was able to convince Roberts on this point. Roberts wrote to the General Conference begging for a man to take charge of the farm, but the General Conference committee denied the request and recommended that the school make negotiations with George Owen, an experienced teacher who was attending Washington Missionary College.²

On 12 February 1919 Hughes reaffirmed his position on the matter of the school farm in a letter to J. L. Shaw. He stated that he intended to use the same method he had used at Battleford in Australia at the school in Jamaica. At Battleford some students worked on the farm in the morning while the others attended "recital." In the afternoon they traded around. This facilitated a full day's work on the farm, allowed

¹Ibid.

²J. L. Shaw to G. A. Roberts, 27 January 1919, RG21, GF, GCAr.

sufficient classrooms, and provided revenue for the school and the students.¹

Such a plan could not succeed without someone outside the schoolroom giving the farm individual attention, asserted Hughes. He added that if they were depending on the teachers to do all the farming, they were asking the teachers to do the impossible--something that could only result in financial loss and discouragement for both the school and its personnel. Hughes believed that a school with as large a farm as Oakwood and Jamaica would be a failure if there were not a wide-awake farmer to give all his attention to farming. He said it was more necessary to have a farm in Jamaica than at Oakwood because there is no winter in Jamaica.

We grow two crops of corn, three beans, and planting of some kind is being done every month in the year. We cannot do as our American schools, run the farm at a loss, and meet the deficit by raising charges. Our charges cannot well be raised, for where the best price for ordinary labor is thirty-six cents per day, our charges \$12.20 seem quite a sum. This does not include tuition, it being free. You can see that a student who works his way at our school, must receive more than the ordinary wage, or he will be accumulating a debt instead of credit. This is also the reason why our students do not have cash to pay their expenses. The charge for board and lodging, \$3.05 per week, is larger than the weekly wage \$2.16.²

As a means of helping the students to earn enough to support themselves at school, Hughes suggested they be paid \$1.00 per day. Evidently, he recommended careful

¹C. B. Hughes to J. L. Shaw, 12 February 1919, RG21, GF, GCAr.

²Ibid.

scrutiny and supervision of labor at this increased price. He noted that there must not be the haphazard approach to work common in many schools where charges were sufficient to off-set recurring expenses. Hughes also noted that nearly all the students were expecting to earn their way through school by working in the industries, and at the above rate he thought it was impossible. He reported that the Testimonies say so much about teachers working with students that some schools have thought that there should be no farmer or other managers of work.

It seems clear from his desperate effort to have the school farm going that Hughes had the welfare of the school and the students at heart. One can, however, detect that Hughes was being influenced by the perception that some outsiders had of him. In a letter of 12 February 1919 Hughes related that some time before he landed in Jamaica it was noised about that Adventists were coming from the United States to establish a remarkable school in Jamaica.

Hughes reported that the Governor arranged for him to meet with the Director of Education, and that the first thing the Director of Education told him was that he had heard how the Adventists were going to set up a school after the order of Tuskegee. Hughes replied that the school would be guided by some of its principles, but in comparison their effort would be quite insignificant.

One day, reported Hughes, a Mr. Pettey was present while Roberts was talking to Mr. Edgar, son-in-law of the man from whom they were purchasing the property. According to Hughes, Pettey told him that Roberts certainly let Edgar think that Hughes was a wonderful man whose scientific agriculture would be both a revelation and an incalculable benefit to Mandeville and the vicinity. When they met, said Hughes, Edgar told him that he wanted to keep in touch with his farming operations, since he could doubtless get valuable techniques to manage the property they owned in the vicinity.

Hughes also noted that the parish civil engineer saw him and said that he was delighted to learn of his ability. He promised to visit with Hughes to get some hints for the use on his property. The "leading" merchant of Mandeville also told Hughes that he hoped to see the school put a new spirit in the laborers. Hughes further reported that a "leading" Mandeville lawyer introduced himself by saying, "I want to know you, Sir," and proceeded to introduce him to a doctor in the neighborhood by saying that Mandeville was to receive much benefits from the school. Hughes wrote:

All these are white men, I am not responsible for their exaggerated ideas; but I am the chap who will get the full benefit of the jolt when I strike "terra firma," if some of these days I am suddenly dropped from the hydroplane that has transported me to the dizzy heights where I am now gasping for breath. If the plan of the Testimonies which is

identical with true basic plans are followed, while we cannot do all that these men are expecting, I am quite sure that we can hold their respect and add to the standing of our work in the island.¹

Restating his position on the need of a farmer, Hughes asserted that the farm was large enough to more than pay the expenses of a farmer if some preparation was put into it. He quoted from Ellen White who declared that a manager who is wise and energetic should be employed to take care of the industries of Seventh-day Adventist schools.² Hughes appealed to Shaw for support. "If others do not see the true situation," he said, "that is all the more reason why the one who does should not yield to the pressure, but continue kindly, yet firmly to present the matter till a final decision is made."³

Hughes was optimistic about the farmer. He asserted that he realized the possibility of delay in getting him, but he had no doubt about his coming. He took comfort in the fact that Howell in his letter of December 11 had reported that he appreciated his immediate and urgent need of a farmer, but lamented that such a large property had been purchased without consideration of a farmer.

In February 1919 Roberts told Hughes that the

¹ Ibid.

² Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1948), 6:p. 182.

³ C. B. Hughes to J. L. Shaw, 12 February 1919, RG21, GF, GCAr.

General Conference had voted to send a teacher instead of a farmer to help at the school. Hughes wrote to Shaw saying:

We do not need a teacher and sorely need a farmer. Surely the committee could not do such an inconsistent thing as that. There must be something Brother Roberts failed to get. You must remember that the board has sharply defined my outdoor work, so that no matter what you call the man that you send, he must be a farmer. He cannot share it with me. If a farmer is not sent my hydroplane illustration will fitly represent the position I will be placed in before the people here. I hope that our school (here) will not have to pass through the shameful experience of some of our schools, so I anxiously await a full explanation.¹

Hughes reported that all the students were young, except a brother from Trinidad who did not have enough money to pay his entire expenses. Those older students whom they wanted to train quickly for the work had no cash. "We must give them work if we get them," said Hughes, "and that work must be on the land." According to Hughes, the manufacturers were merely making enough to sustain themselves, but those who worked the soil had good returns. He stated that it was not wise to use a colored farmer because such a situation had proven disastrous at Oakwood and would be more so in Jamaica. He added that there was a very friendly feeling towards America and American methods in Jamaica.²

H. N. Wright, a native member of the board, a

¹C. B. Hughes to J. L. Shaw, 10 February 1919, RG21, GF, GCAr.

²Ibid.

cultivator and stock grower himself told Hughes that he thought that a person was needed to take care of the farm. He noted that it was too much for Hughes to be principal, business manager, preceptor, farmer, and teacher all at the same time. He added that it was unfair to such an old man like Hughes when there was a young man, Wineland, with a lighter teaching load and much experience in farming.¹

In a meeting of the board on 15 September 1919, Hughes requested that Wineland be "given general charge" of the work, but offered to take some of the responsibilities himself--he volunteered to work two hours each day with the young men on the farm. His decision was motivated by the sharp criticism he had received at the 15 September 1919 school board meeting, and at previous meetings. Many of the board members expressed their dissatisfaction about the manner in which Hughes was carrying the work.

In a letter to Shaw written 26 September 1919, Hughes suggested that Wineland be made superintendent of outdoor activities and be given a foreman who could devote all his time on the farm. He recommended a wage of \$3.00 per week and board as a good wage for the foreman. Hughes also requested that the school be given a carpenter so Wineland could be free to do other things

¹C. B. Hughes to J. L. Shaw, 15 September 1919, RG21, GF, GCAr.

and that he be relieved from outdoor activities except the two hours per day requirement.¹

Summary

Seventh-day Adventists were forced to begin an educational system of their own by the turn of the twentieth century. The government had not put much effort into the education of the freed slaves, and the missionaries who were free to establish schools and determine educational patterns, founded schools with the sole purpose of making converts of their students. The government made attempts to remedy the situation by making suggestions and recommendations for securing efficiency in education, but to no avail. The hopes of educational development were further frustrated as adverse economic conditions forced retrenchment in an already feeble educational system.

The Seventh-day Adventists were not satisfied with the confused state of education. They were faced with the challenges of establishing a school system that was different from the existing schools to train workers for the church. So a school system was born to provide Adventist education for the children of the rapidly growing church. The early schools faced many problems, and therefore many of them did not survive.

¹C. B. Hughes to J. L. Shaw, 26 September 1919, RG21, GF, GCAr.

The demand for high-school education to meet the needs of youngsters between the ages of fourteen and twenty-five became evident to the Adventist church, so two attempts were made to satisfy this need. The first project was started at Willowdene in 1906 on 106 acres of very fertile land. However, this project was soon abandoned and transferred to Riversdale in 1907, where a second attempt was made.

The Willowdene property was sold to help purchase an abandoned sugar estate of 507 acres. School began there in 1907 under the principalship of Professor C. B. Hughes, the pioneer principal. The school received enough fruit and vegetables to supply its needs, but not enough to prevent financial plagues. A print shop was established in an attempt to help solve the problems, but this was not the answer. Added to this, the teachers and students were plagued with ill-health. The school, being unable to surmount its problems, was forced to close in 1913 and all but thirteen of the 507 acres were sold.

Immediately after the close of the Riversdale school plans were formulated for the re-opening of a secondary school in Jamaica. C. B. Hughes and his wife were asked to return to Jamaica to take charge of the new school. The brethren wanted to begin on the old Riversdale site, but with Hughes' persistence they decided against it. With much difficulty the 171-acre

Coolsworthy property was secured in Mandeville. While waiting for access to the property, school began in a rented house on Caledonia Avenue with five students on 15 January 1919. Hughes was determined to see the school succeed with agriculture, but he had not been able to command the support of the school board and the General Conference in that venture, since they were more interested in a school to provide workers for the church.

CHAPTER III

SPECIAL FEATURES DURING THE FORMATIVE YEARS

West Indian Training school had a turbulent beginning from which it rose to a junior college in 1924. The period of the late teens and early twenties is covered in this section which includes the historical setting, the purpose and aim of the school, the general regulations of the school, the early academic program, administrative and personnel conflicts, and a summary of the chapter.

Historical Setting

The importance of education in the over-all development of Jamaica began to receive much emphasis in the 1920s. Prior to this, church schools were developing in the urban areas to perpetuate religious ideologies and compete with different denominations. The government, which consisted of the "planter class," had been satisfied with minimal educational achievement, since a people kept in ignorance would mean more control and more money for the ruling class. Some individuals were not satisfied with the mediocrity of the educational system, so they began to make demands for a representative government that would serve in the interest of all the people.

The Adventists did not feel that the education in the public schools was organized to meet their needs of training workers for the church. Thus they had proceeded to establish West Indian Training School. This school in the center of the island, however, could not provide an education for all the youngsters of the church. Therefore, the demand for more church schools across the island became apparent.

The need for feeder schools for West Indian Training School was first mentioned by Roberts in a letter to Shaw on 16 July 1919. Roberts stated that the church school in Kingston was to provide students for West Indian Training School because they were finding it difficult to get students from the public schools. He reported that by the time the students in public schools reached the grades and age when they could enter West Indian Training School, they had been so imbued with worldly standards, pupil-teacher, junior and senior Cambridge examinations, that most would not see the advantages in attending West Indian Training School.¹

In 1922, Major Wood, Under-Secretary of State of Great Britain, visited Jamaica to assess the strength of the country's demand for a representative government. He registered strong criticism of the education system--the elementary level received the greatest criticism,

¹G. A. Roberts to J. L. Shaw, 16 July 1919, RG21, GF, GCAr.

since the majority of the population did not go beyond this level. Wood found that the curriculum was too elaborate and too dependent on the English system of education and English publications. He, therefore, recommended the preparation of reading materials in local history, geography, hygiene, and gardening, and that sanitation and hygiene be added to the curriculum.¹

In an attempt to improve the educational system, the government began grants-in-aid to secondary schools in the early 1920s. These grants, however, were dependent on the quality and quantity of the students.² There were few subscription schools on the island of Jamaica since the government had a system of elementary education which covered the island thoroughly. Some people, however, were unwilling to send their children to government schools, and thus there was a need for private schools like West Indian Training School. Other people of means engaged a governess who lived in the home and taught the children there. Many others were very much in favor of church schools. Wineland felt that the Adventists would not have any difficulty in getting church schools started when the proper time came. He asserted that the matter had been agitated and there was quite a sentiment worked up in favor of Adventist schools. The college

¹Whyte, Short History of Education in Jamaica, pp. 37-38.

²Ibid.

was preparing teachers who would go into the field to set up Adventist schools.¹

The Purpose and Aim of West Indian
Training School

West Indian Training School was started in Jamaica by the Seventh-day Adventist Church, hence the philosophy of the school was Seventh-day Adventist oriented. The school began as a co-educational institution at a time when such institutions were not encouraged on the island. It was organized to provide education according to the Adventist philosophy for the Seventh-day Adventist students who were undergoing religious and social pressures in the existing schools. Thus, the school was to offer prospective workers an education in harmony with the Christian principles and the service program of the church. The Third Annual Calendar stated:

As character building is the most important work ever entrusted to human beings, the purpose of the W.I.T. School is to lay a solid foundation for a Christian character and to give young people a broad symmetrical training for usefulness. The school is owned and controlled by the Seventh-day Adventist denomination; and therefore its chief object is a preparation for immediate service in giving the Gospel to all the world in this generation.²

West Indian Training School purported that the teachings of the Bible have a vital bearing upon man's propriety in all the relations of this life. At the

¹"WITS," IAM (Balboa, Canal Zone: May 1924), p. 3.

²WITS: Third Annual Calendar 1921-22 (Mandeville, Jamaica, B.W.I.), p. 7.

school the Bible was recognized as the inspired word of God, the source of all wisdom, and as containing the fundamental principles of all science. The calendar stated that the Bible unfolded principles without which no man could attain usefulness, happiness, and honor in this life, or could hope to secure life eternal. Consequently, the Bible was given a prominent place in the curriculum of West Indian Training School. "As an educating power the Bible is without rival. Nothing will impart vigor to all the faculties as requiring students to grasp stupendous truths of revelation."¹

The West Indian Training School provided for a three-fold development of the individual--a training of the heart, the head, and the hand. No student who connected with the institution was allowed to neglect any of these phases of education. Special emphasis was placed on the last, which to a large extent had been lost sight of in most of the institutions of learning existing then. Students were required to do at least twelve hours of work each week to fulfill their work requirements.

The twelve hours work was part of the regular school fee, and that portion could not be paid in cash. As far as possible, all the work of the institution was done by the students and teachers. Competent instructors worked with the students and taught them how to till the soil, care for stock, build houses, make furniture, wash,

¹Ibid.

bake, cook, and sew.¹ Ideally, education of the hand, the heart, and the head was to receive equal emphasis at West Indian Training School.

The school was established as a denominational institution and its primary aim was to serve the interest of the Seventh-day Adventist Church, but no religious test was given to students of other persuasion. The doors were opened to students of other denominations or nondenominations who desired a liberal-arts education. The aim of the institution was to develop the intellectual, moral, and physical powers of every student. Therefore, each student, whether he was a Christian or not, was expected to show due reverence for the word of God. He also was expected to be present at the religious services held in connection with the school.

Every student who came for admittance had to pledge to observe all the regulations of the school. If the pledge was broken, the student immediately forfeited his membership. It was part of the student's pledge that he would faithfully, cheerfully, and to the best of his ability perform all the duties that were assigned in connection with the school and home.²

Order and government were important phases of the philosophy of the school. The Fifth Annual Calendar stated:

¹WITC: Fifth Annual Calendar 1923-24 (Mandeville, Jamaica, B.W.I.), p. 6.

²Ibid., p. 7.

Order and government will be preserved. The aim of the school is to foster the principles of Christian government in the student. Character building is the main object of Christian training; hence no student will be retained in the school who in any way proves to be a hindrance to the fullest development of his fellows. Immoral, infidel or atheistic ideas hinder the development of a Christian character. . . . Each student should be willing to sacrifice for the good of his fellows. To respect the rights of others is a duty of every individual. If one finds himself out of harmony with the working of this school, and cannot bring himself into harmony, he should withdraw, for a violation of these principles severs one's connection with the institution.¹

These principles seemed to have been well inculcated in the students. An alumna of the class of 1939 reported:

It was our privilege and responsibility to work with our schoolmates to bring them into harmony with Christian principles. The school was a family that shared the joys and sorrows of one another.²

The principles of the school were similar to those of Avondale College. Ellen White advised that Avondale College be located amidst nature in an environment away from the line of sports and amusements.³ She saw practical, manual labor on a farm as imperative to the educational process.⁴ White denounced the lack of emphasis given to study of the Bible in the Battle Creek College.⁵ She also

¹ Ibid.

² Interview with Mrs. G. Alexander, Christiana, Manchester, Jamaica, 17 November 1981.

³ E. G. White, MS 8, 1894, E. G. White Research Center, Andrews University (all subsequent MS of E. G. White from E. G. White Research Center at AU are cited as E. G. White MS).

⁴ E. G. White, MS 41a, 1896.

⁵ E. G. White, MS 56, 1898.

disapproved of the emphasis placed on certain classical courses in contemporary schools.¹

It was according to Ellen White's philosophy that the Avondale College was built. Since West Indies College was patterned after Avondale College, it is therefore not surprising to find the above trends of thought interwoven into the philosophy of West Indies College, especially in the early years.

In summary, West Indian Training College began with a distinctive Seventh-day Adventist philosophy. It was organized to prepare workers for the church, and to preserve the Adventist philosophy of education in students who would have had to deal with different religious and social pressures in the public schools which were owned and operated by other denominations. These schools taught in harmony with their religious principles to which Adventism was opposed.

The school was established as a character-building agency. For this reason, the administrators gave much attention to the development of the Christian philosophy of life. A sense of personal responsibility to uphold a high standard of living and participate in Christian service was impressed upon every student.

The Bible was held supremely as the inspired word of God, and was given a prominent place in the curriculum. The school aimed at a three-fold development of the

¹E. G. White, MS 10a, 1895.

individual--a training of the hands, the head, and the heart. It was designed to train workers for the church and was patterned after Avondale College in Australia.

General Regulations of the School: 1919-1923 *

Some of the laws governing student activities that still exist at West Indies College began with the school, though they have undergone a series of development and change over the years. In 1919 admission to West Indian Training School was considered a privilege rather than a right. "As a privilege it entails certain responsibilities which each student is expected to observe."¹

A handbook with a detailed list of the regulations governing the life of the students was prepared and placed in the hands of every student who was admitted to West Indian Training School. Each student was asked to acquaint himself with the regulations before entering college. All were placed on their honor to do right, because it was right. Where a large number of students gathered to associate, it was the responsibility of each student to exercise self-control.²

*The information in this section is based upon the following sources: (1) The student handbook of West Indies College, and (2) the annual calendars.

¹A Student Handbook: West Indian Training School (Mandeville, Jamaica, 1919), p. 1. (Hereafter cited as Handbook.)

²WITS: Fifth Annual Calendar, 1923-24, p. 11.

The early administrators felt that the following regulations had been carefully worked out in harmony with principles that had been found necessary by long experience in the promotion of a well-regulated program. They also asserted that the regulations were developed not only in the interest of the school as a whole, but also in the interest of each student in particular.¹ The governing principles are presented in a sequential order with basic changes and differences noted. Overlapping rules are deleted to avoid redundancy.

Ideas of individuals differ, therefore some standards were necessary for the regulations and proper functioning of West Indian Training School in its early conception. All students were expected to observe the seventh day as the sabbath. Engaging in unnecessary work or recreation on that day was out of harmony with the institution and was not tolerated. Students were not allowed to take unnecessary journeys on the sabbath and were expected to attend worship and other religious services. Absence from any of those meetings had to be satisfactorily explained to the preceptors or preceptresses. The use of profane language, tobacco, or any alcoholic beverages were positively forbidden. The playing of popular music and the singing of sentimental, frivolous songs were prohibited. Each student had to

¹Ibid.

take a Bible, a hymnal, and any denominational books he possessed to school.¹

A student who demonstrated unwillingness to live up to the pledge upon which he entered college, or who was not in sympathy with the principles of conduct outlined in the handbook was not knowingly admitted or retained. The school maintained the right to refuse acceptance to any student without necessarily giving reasons. A student may have been asked to withdraw for reasons considered sufficient by the administrators of the school, but the student was not allowed to withdraw from school without making proper arrangements, otherwise charges would have been continued indefinitely. The Third Annual Calendar also noted the following action of the board:

A recent action of the Board of Trustees provides that all students attending the W.I.T. School should dress in uniforms. As far as possible, these outfits will be made at the school and will be furnished to students at cost. No student will be permitted to attend any of the school exercises who does not attire himself in harmony with this regulation.²

Young men and women were allowed to associate sometimes in a frank, open, and courteous manner. This was permitted only in places that were considered proper and in harmony with the rules of the school. Sentimentalism, flirting, and correspondence among students in the school

¹ Ibid.

² This rule appeared for the first time in the WITS Third Annual Calendar, 1921-22. It does not appear in any subsequent literature of the college.

were forbidden. These were considered contrary to the usage of good society and were believed to have evil results. Students who entertained visitors had to make previous arrangements with the principal. They were totally responsible for their visitors' entertainment. Those who were late for meals without proper excuse forfeited that meal.¹ No one was received into the school by verbal arrangement. Every student had to fill in and sign the application blanks and make arrangements in writing before being admitted. No student who had ill-health or any communicable disease was knowingly admitted.²

Those in charge of the "homes" had to know where the students were at all times. Students were not allowed to go "any considerable distance" from the homes without permission from the preceptor or preceptress. The male students were allowed to go into town on Fridays and the female students on Wednesdays. Appointments to visit the dentist or doctor had to be on those days. Lady students were not allowed to leave campus unless they were properly chaperoned. The study period was considered most important to the student, since this was the time when he could best concentrate upon lessons. The rule provided that every possible advantage be given to the

¹This rule was added in the 1923-24 school year. It appears in the WITC Fifth Annual Calendar, 1923-24, p. 13.

²WITC Fifth Annual Calendar, 1923-24, p. 13.

student during that period. The home was to be perfectly quiet during that time. Talking aloud in the rooms or corridors was not permitted, and no student was allowed to visit another student's room without permission from the preceptor or preceptress. Running through the halls and scuffling were considered boisterous conduct. This was out of order at all times, hence it was forbidden.

Students were cautioned to refrain entirely from reading "harmful literature"--books and magazines of fiction. Such books were not allowed in the "homes." To carry dishes and other kitchen utensils to their rooms was prohibited. To avoid attracting rats and other insects to the school homes, food was not permitted in the rooms, except in cases of severe illness. Flesh foods of any kind were not served or allowed on the school grounds. Parents were asked not to send food to their children, since it was believed that food sent by parents would lead to irregularity in eating by the students and cause an infringement of the regulations of the school. Only safety matches were allowed in the buildings. Students living in the homes had to care for their own rooms which had to be kept neat and orderly at all times. According to the 1923-24 Calendar:

All will be required to dress in harmony with good taste and divine instruction. A plain, neat, and healthful dress is earnestly recommended. It will be in every case urged that the whole outfit be in harmony with the necessities of a good physical development. The preceptress will look after the ladies in this respect. All clothing should be

as light as is consistent with warmth, and evenly distributed. Skirts should be hung from a waist loosely made that the arms can be raised with perfect ease. The sleeves should admit of the freest ease. No corsets should be worn. The shoes shall have low heels. The wearing of jewelry and any unnecessary ornamentation is not in harmony with the teaching of the Word of God, and is therefore forbidden.¹

This regulation was revised the following school year. It stated that lady students had to provide themselves with regular school uniforms for classes and for Sabbath morning services. The class uniform was a plain white middy with a plain navy-blue skirt, while the Sabbath morning dress was a plain white middy, with a plain white skirt. At other times a plain, neat, and healthful dress was in order.²

The rooms were furnished with chairs, tables, chiffoniers, single beds, and mattresses. Each student was required to bring a counterpane, two warm blankets, three sheets, a pillow, two pillow cases, napkins, several towels, and working clothes and boots. Those who desired pictures, individual basins, rugs, or curtains had to supply their own. Children under fourteen years of age were not admitted as boarding students, since the school was not equipped to care for this age group.³

¹Ibid., p. 17.

²WITC Fifth Annual Calendar, 1923-24, p. 14.

³This age limit was lowered to twelve years of age the following year, 1923-24. (Fifth Annual Calendar, 1923-24, p. 5.)

The fees were so low that the school was unable to assume expenses incurred on account of illness of the students. The actual expenses of providing a doctor or nurse was the responsibility of the person involved. To assist in defraying the expenses of keeping a horse-and-buggy, those who wished conveyance to and from the town of Mandeville had to pay a normal fee of six pence per trip. In no case did the buggy make a trip for less than one shilling and six pence. The management, however, placed itself under no obligation to perform such service in the event the horse was needed elsewhere. Nothing was sold on credit at the bookstore. Books and stationery had to be paid for in cash.¹ School fees were figured by the week and not by the calendar month. Charges were entertained and fees were received at the beginning of each four-week period of a semester. Every four weeks a charge of £2 15s. was entered on each student's account. Also a credit for forty-eight hours labor, at the prevailing rate per hour. At the end of each period, students were given credit for the actual number of hours worked. Rebates were given for absence only when the period of absence was at least one week.

A library fee of two shillings was charged to each student per semester. The fee was used to purchase books and periodicals for the library. Students taking

¹This rule was deleted from the handbook for the 1923-24 school year and all subsequent years.

music or typewriting were assigned definite periods for practice and lessons. The charges were effected whether the students met their appointments or not, and it was only by special arrangement with the teacher that make-up work was given. Parents and guardians were urged to make remittances directly to the school and not through the students.¹

The tuition of boarding students who were fourteen years old and over could not be paid for by cash only, except for time absent or for a period of serious illness. The tuition was paid by the twelve hours of work per week required of each student, and the difference was due in cash. Tradesmen who worked twelve or more hours per week at their trades were permitted to pay tuition in cash. Children under fourteen years of age were admitted on a cash basis only. Rebates for board were made only for each full week period that a student was absent. No rebates were made for tuition when the student made up the work missed in school. Those who entered school after the beginning of the semester had to make up the back work.²

Before the 1923-24 school year, boarding students received free room and tuition. They had to pay in cash 13s. 9d. and work twelve hours per week to cover their

¹WITS Third Annual Calendar, p. 10.

²WITC Fifth Annual Calendar, pp. 7, 8.

board and plain washing expenses, but a nominal fee was charged for each piece of starched laundry. Day students were charged 5s. per week for tuition.¹ After the 1923-24 school year, each student had a set charge for the following:

Organ: One 45-minute lesson per week, one 45-minute practice period per day, per semester	£1 10s.
Piano: One 30-minute lesson per week and one 30-minute practice period per day, per semester	7s.
Library: per semester ²	2s.

Additional charges appeared in the 1923-24 school year

Breakage, per semester, all students	2s.
Special Examinations	2s.
Re-registration due to unexcused absences ³	2s.
Physics (per semester)	4s.
Carpentry (per semester)	4s.
Sewing (per semester)	4s.
Domestic Sciences (per semester)	4s.
Organ (reduced: per semester) ⁴	25s.

These fees were special fees since the regular tuition fees did not cover these expenses. The regular fees were as follows:

¹WITS Third Annual Calendar, p. 9.

²Ibid.

³Three unexcused absences dropped a student from school; three times tardy counted as one absence.

⁴WITC Fifth Annual Calendar, p. 8.

Boarding Students

Boys

	<u>Per Week</u>	<u>Per Semester</u>
Board, room, and plain washing	12/6	£11. 5. 0.
Tuition	5/	4. 10. 0.

Girls

Board, room, and plain washing	12/6	£11. 5. 0.
Tuition	4/	3. 12. 0.

Non-Boarding Students

Elementary-School

Grades 1 & 2	6d.	0. 9. 0.
Grades 3 & 4	9d.	0 13. 6.
Grades 5 & 6	1/	0. 18. 0.
Grades 7 & 8	2/6	2. 5. 0.

Advanced School

Tuition	5/	4. 10. 0.
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The school offered work to assist students in paying their school expenses. Definite arrangements had to be made in writing before anyone was offered employment for this purpose. The rate ranged from three pence to five pence per hour, according to the conditions and the type of work.

The school did not knowingly furnish work to students at these rates if they were not using the money to pay regular expenses.

If credit is drawn and settlement had in any other way, the rate of allowance will be one-half the

above rates, as this high rate of paying and low school expense rate is offered for the one purpose only--that of assisting students to obtain a Christian education--and the regular rate of pay will not apply for any other purpose.¹

Students were allowed to use substitutes for their jobs, but they first had to secure permission from their bosses. A student who did work for another student without the boss's consent did not receive any credit for that job.

Students who were working their entire way through school were not allowed to take full-time classes. Any full time working student who refused to perform the work assigned to him in an acceptable manner forfeited his privilege of working his way.

A scholarship plan was arranged between the publishing house, the tract societies, and the school. Many students took advantage of the opportunity to spread the Gospel and earn an education through evangelism.

According to the plan, a student was required to sell £43 ls. worth of denominational books. In addition to sending all tract society bills, the student had to send his commission of £21 10s. 6d. to the tract society. The publishers, tract society, and school united in adding £3 4s. 6d. The student would then receive a credit of £24 15s. at the school.² Half scholarships were offered on the same pro-rate basis. Scholarship students

¹ Ibid.

² WITS Third Annual Calendar, p. 12.

were not excused from performing the required two hours work per day.

The above were prominent rules and regulations that governed West Indies College during its formative years. Significant additions, deletions, or modifications of these governing principles in subsequent years are cited in succeeding chapters.

To summarize, West Indian Training School was opened to any worthy student whose influence was not detrimental to the well-being of others. Problem children and those of ill-health were not knowingly accepted. Every student who presented himself for admittance had to pledge to observe all the regulations that were printed in the handbook or given orally by those in authority. Order and government was preserved as each one was willing to sacrifice for the good of others.

The Early Academic Program and Curriculum

West Indies College began as a secondary-school in 1919. The demand for more qualified personnel in the church, however, forced the school to begin to upgrade its academic programs in the early 1920s.

The school accepted students from different levels on the educational ladder, but those who were not sufficiently advanced to enter the Preparatory Course¹ were

¹The Preparatory Course was the first two years of formal education before the Training Course. The first year of the Preparatory Course was given in the elementary school. WITC Fifth Annual Calendar, 1923-24, p. 20.

given special studies in the elementary school until they reached the standard required for entrance into that course.¹ By 1924 the curriculum consisted of: (1) a two-year preparatory course for graduation from the elementary school, (2) a four-year training course following the preparatory course, (3) a normal course beginning after the first two years of the training course, and (4) practical subjects like industrial arts and music. The first, well-structured courses of study are outlined in the Appendix.

During the early days of West Indian Training School the academic program was not properly structured to meet the needs of both the native students and the children of the missionaries, so a letter of complaint was addressed to Roberts on 6 May 1920, by Elder G. Applegate. The letter stated that Roberts was aware of their quandary as to the education of their son. It noted that the Applegates did not want to leave the field and let it appear that they were running away from their duty. Applegate claimed, however, that he had wrestled with the matter of his boy's education and had concluded that it was best for them to leave, considering the present circumstances.

Applegate reported that his boy would be twelve years old in January 1920 and that he should return to the United States to take up the sixth grade. He would be sixteen before he could finish the "common branches."

¹WITC Fifth Annual Calendar, 1923-24, p. 21.

According to Applegate, if he waited another year there would be the possibility of his boy losing interest in school and the Message. This risk he was not prepared to take.

When the Applegates considered going to Jamaica they were informed that there would be good school privileges for their son. They were told that there was a good church school in Kingston and also one at Riversdale. Applegate asserted that they were disappointed about the conditions when they arrived. Mrs. Applegate had taught her son the third, fourth, and fifth grades, but they were not satisfied with that type of schooling. They felt that to carry on that way would mean injury to their son. Added to that, Applegate claimed that the health of Mrs. Applegate and Paul would not allow them to stay more than another year. Much of the teaching that Paul had received was done while Mrs. Applegate was sick, lying in bed.

Applegate was also upset because he had to face constant interruptions from callers, beggars, and errand boys who came to his door. He felt that such an influence was not good for his son. Although they had thought of staying for the next school year, when they learned how their boy felt, they decided against it.¹

Another letter of interest written by seven young

¹J. A. Applegate to W. A. Spicer, 6 May 1920, RG21, GF, GCAr.

ladies was included in a letter to Spicer on 7 May 1920. Roberts explained that five of the ladies were among the oldest, most reliable, and promising students in the school. He stated that they were not children and that they were dissatisfied with the simplistic approach to their lessons. Roberts claimed that he did not send the letter to find fault with Hughes, but to demonstrate the anxiety of the students for a good course of study. He concluded his letter by saying:

We have the highest hopes for our school, and look to it to furnish us "labourers." We are not one bit discouraged. We are giving two of the young ladies experience in Bible work this vacation. Another young lady is already employed in the Jamaica Conference office. We count our school the biggest and most desirable acquisition that this conference ever made. We have a fine class of bright, intelligent young men and women, I think about thirty-five of them, and we hope to have fifty next year. We really need a man at the head of this school who is alive, and awake, and up-to-date.¹

The West Indian Union Conference had made plans with the General Conference for an Elder Hurdon to visit the West Indies to do evangelistic work there, but they were undecided as to the proper location. In a letter of 17 May 1920 to W. A. Spicer, Roberts suggested that Mandeville was the best place for Hurdon and he hoped that arrangements could be made for the education of his little girl.² That letter implied that there were no provisions

¹G. A. Roberts to W. A. Spicer, 7 May 1920, RG21, GF, GCAr.

²G. A. Roberts to W. A. Spicer, 17 May 1920, RG21, GF, GCAr.

made for young children at West Indian Training School during its infant stage.

Roberts indicated that several previous attempts had been made by the board to attach such a program to the school, but each time objections were raised. He reported that he had spoken to Daw and she offered to take charge of the "normal department" in the school so that special attention could be given to the missionaries' children. Roberts also discussed the matter with Wineland and he agreed. Roberts explained, however, that there were no suitable houses nearer than one and one half miles to the school where Hurdon could live. He suggested that a donkey cart or a riding pony could solve the problem of getting his daughter to and from school if she would learn how to manage them. Roberts penned:

Surely the education under a trained normal director . . . would be acceptable, and would give any boy or girl the necessary training for the grades, though of course all facilities and environments are not so ideal as in the homeland. If we could have it understood and planned that full, proper, and (if necessary) separate attention should be given to any missionaries children of the lower grades who might be here, and the attention be given by one who is so prepared as Miss Daw our problem of missionaries will be solved.¹

That letter was an appeal to the General Conference for support of Roberts' efforts to establish a preparatory program at West Indian Training School.²

¹Ibid.

²G. A. Roberts to W. A. Spicer, 18 May 1920, RG21, GF, GCAr.

In the board meeting of 1 June 1920, extracts from letters of Eastman and Spicer regarding the education of missionaries' children were read by Roberts. It was unanimously voted that arrangements be made to teach at least the church school grades to missionaries' children and that a request be made to the General Conference to appoint and send a teacher for that purpose. The board decided that in case the General Conference could not send a teacher they would make the necessary arrangements until a teacher could be sent. It was also mentioned that since Burk was appointed to assist at the school, final arrangements were being made for the missionaries' children. Roberts added that they were making arrangements for missionary families to live close to the school so that they could take in young boarders until the school could house them. In his outline of the 1920-21 school year, Roberts gave Daw the responsibility of the Normal Department and the missionaries' children.¹

In a letter to Spicer on 12 June 1920, Hughes explained that some students were not given the work comparable to their standards because the school had difficulty obtaining books and supplies promptly. He added, however, that nine of the advanced students who had books from the beginning failed to complete all that they were assigned. Hughes believed that the students had to

¹G. A. Roberts to W. A. Spicer, 10 June 1920, RG21, GF, GCAR.

work too many hours to keep their accounts up-to-date. As a result, there was not enough time for study. He revealed, however, that three of those who failed were full-paying students, so there must have been other factors.¹

Concerning Spicer's inquiry about education for missionaries' children Roberts replied that there were select schools in Kingston, but they were worldly schools and the missionaries did not feel like sending their children there. The brethren did not give much attention to keeping the church school in Kingston alive. They made no effort to keep it functional because the missionaries' children would have to mix with the native children. Roberts asserted:

But even when our Kingston school is opened again, our missionaries will no doubt hesitate, as they have in the past, in sending their children to it, as the squalid, immoral conditions from which a number of these children come are not conducive to the morality and cleanness that our workers desire for their children.²

The missionaries' efforts to build a school, while remaining separate and apart from it, might have been a major reason for the meager success of the academic program in the early days.

¹C. B. Hughes to W. A. Spicer, 12 June 1920, RG21, GF, GCAr.

²G. A. Roberts to W. A. Spicer, 18 June 1920, RG21, GF, GCAr.

Administrative and Personnel Conflicts

Conflicts began to develop between Hughes and Roberts over the operation of the training school, with disagreements expressed and discussed at the board meeting in March 1919.¹ Hughes added a letter of complaint and sent it along with the school board minutes to Shaw at the General Conference. Shaw corresponded with Roberts on 13 April 1919 telling him about the letter and the minutes that he had received from Hughes.²

Roberts responded to Shaw's letter on 27 April 1919 stating how exceedingly sorry he was for the situation that had been developing at the school and his deep regrets at probably having another long delay in getting a suitable professor to head the school. Roberts stated emphatically:

The English idea of an educator, at least in Jamaica is a high one and much is expected of one who heads a school. We need a man to head our school who is an educated and experienced instructor, of refinement and good personal appearance. There has been much disappointment the past few months in Jamaica over the school matter and unless such a man can be sent before September much loss will no doubt occur in the interest of present and prospective students. A man of culture and sociability, one who will love the young people and will let them know that he loves them and who will also be able to meet, in a friendly, pleasant way, the refined better class of people who will want to send students to the school is the kind of man that is needed here. Unless we have such a man the very young people who would make good workers

¹WITS Minutes, 15 March 1919, WICAr.

²J. L. Shaw to G. A. Roberts, 13 April 1919, RG21, GF, GCAr.

and could command respect when they go out will not come to the school at all.¹

Roberts suggested that it would be good for the school if "Professor" Machlin would be there for at least one year. He also noted that it would be in the best interest of Machlin's health seeing that the school was located in the mountains where the situation was pleasant. Roberts further stated that they had some of the very best young people and the presence of the best principal would put the school on a good footing. He also added that he recognized that the school could not continue with fewer teachers than had been planned, so there would be need for a man who could take Hughes' place and assist Wineland.²

In a letter to T. B. Bowen of the General Conference on 29 May 1919, Roberts expressed his disappointment that nothing had been done about the letter that Hughes had written to the General Conference. In the same letter Roberts reported that the committee had unanimously voted to approve Hughes' request for a change from the school. Roberts went on to say that he hoped Wineland would soon arrive and a man would be sought immediately to take Hughes' place. He agreed with Bowen that it seemed bad that conditions had arisen to force Hughes away from his work.³

¹G. A. Roberts to J. L. Shaw, 27 April 1919, RG21, GF, GCAr.

²Ibid.

³G. A. Roberts to T. B. Bowen, 29 May 1919, RG21, GF, GCAr.

Commenting on the conflict over the operation of the school, M. E. Anderson, the Jamaica Conference president, reported:

I don't know of a single young man who is a prospective worker who is interested in the school now. Most of them say they will not go to a school where Professor Hughes is in charge. This feeling has become so general that all the ministers, the canvassers, and workers suggest a change at once, or a failure will be the result. I have not found one person who favors Professor Hughes connecting with the school. Everything seems to be against him. The Jamaicans say he is race prejudiced, and he does not seem to mix with either parents, students, or young people.¹

Anderson felt that Hughes was upsetting the progress of the school, since whenever the school board made certain decisions, Hughes wanted them changed before a week passed, even without the counsel of the board. This had gone so far that members of the board threatened to resign unless the plans that were agreed on could be carried out without change. Anderson did not feel that Roberts had overstepped his bounds or that he had pressed the points on Hughes' negligence. According to Anderson, Roberts was very kind and lenient with Hughes. As far as Anderson knew, the whole board was with Roberts and no one was taking sides on a single issue. Anderson made the following appeal to the General Conference:

I do feel, however, that with the present feeling existing, the school will be a failure. I wish you General Conference brethren could see your way clear to send a man down here to investigate the whole matter. If one can come, I shall be willing to take

¹M. E. Anderson to J. L. Shaw, 23 June 1919, RG21, GF, GCAr.

him to any minister, worker, canvasser, or member of the board, or church, or home, so he can see and hear for himself. Now, brethren, I have not been asked to write this letter and also I know how you might look at it, but in spite of it all, I feel it my duty as conference president to write you what I have found. I am interested in the training of our youth here.¹

Roberts had announced in young people's meeting that they were going to give two meals at 10:00 a.m. and 3:00 p.m. to the fifteen or twenty men who were working on the road and building foundations. He asked for the opinion of those present. Hughes suggested that noon would be a better time. Roberts, however, asserted that it had to be done as he had suggested, and if they were not willing to help he would do it all by himself.

Hughes thought it best not to discuss the matter any further in the presence of the students, so he suggested that they discuss the matter afterwards with Mrs. Hughes, since she was in charge of the cooking. Roberts agreed, and at the close of the meeting told Hughes to consult his wife immediately. While the Hughes were discussing the matter in their room, Roberts went to them and announced that he had consulted the cook and she had consented to do it.

Hughes reported another incident about a rainy Sabbath morning when all but a buggy load of people had to walk one and one-half miles to church. Daw suggested that it would be unwise for them to attend church, and

¹Ibid.

the Hughes agreed. At young people's meeting Roberts rebuked them so much that he and Daw got into a heated conversation over the matter. Hughes thought it unwise for him to get involved in the discussion in the presence of the students. According to Hughes, Roberts' attitude toward the teachers in the presence of the students was one of the major problems of the school.¹

Hughes had voluntarily confessed to the board that he was weak in some lines of work and could not give satisfactory help in many things they wanted him to do at the school. According to Hughes, an effort had been made to make it appear that he confessed that he knew very little about farming. All that I told them, said Hughes, was that:

I could not be a satisfactory preceptor or principal and be farm manager, but released from that I believed that the best source of criticism would be gone and that I would have time to do my work in such a way that all would be pleased. I continually kept before them that I could be absolutely depended upon to work two hours each day with the boys. I then told them that refusal would mean an appeal to the General Conference for relief. They refused, hence this appeal. Prof. W. [Professor Wineland] will now be reluctant, and I do not advise crowding him, but in some way I must be relieved if I am to do the work you want me to do.²

According to Hughes, Roberts did everything to embarrass and get rid of him. He noted that the latter interfered with the local operation of the school and

¹C. B. Hughes to J. L. Shaw, 19 September 1919, RG21, GF, GCAr.

²Ibid.

accused him of not treating the students judiciously and impartially. At a meeting of the board it was also noted that Mrs. Hughes had spoken unbecoming things about the health of the girls to a board member and friends. Hughes believed that malicious attempts were made to discredit them.

In a letter dated 3 October 1919 to Shaw, Hughes reported that during the last board meeting Roberts recommended that Wineland be made preceptor, so that Hughes could have more time on the farm. To that Hughes strongly objected, because he believed that Wineland, who was younger and had seven years experience as farm manager, was much more capable for the outdoor jobs. Hughes retorted that since he was old and had several years experience as a preceptor and principal it would be better for each one to continue work in the area in which he was most experienced.

According to Hughes, when they were making up the calendar for the January 1920 term, Roberts urged that twelve grades be offered at the school and be included in the calendar, but Hughes objected because he felt that the school was not furnished with the teachers and necessary equipment for such a venture. To this, Roberts replied that the few teachers at the school could teach the advanced classes and advanced students could teach the lower classes. He also added that not much equipment was needed. Hughes argued that the venture was impractical.

So it was finally decided that the matter be referred to the General Conference, which was responsible for providing the teachers and the equipment, and that no more than tenth grade be included in the calendar. A letter was written to Howell to that effect.

When the proof for the calendar came out, however, twelfth grade was included. Hughes was surprised and upset to see it, because he had not been consulted on the matter. He lamented that those who read the calendar would blame him, though he had suggested that if the first year's experience demanded the addition of another grade he would make request for the next year. At the time of the calendar, according to Hughes, no student was classified above the ninth grade.¹

On 10 June 1920 Roberts answered Spicer's letter of 27 May 1920 which requested that Hughes be kept at the school until further consideration of the matter. Roberts, however, explained that Hughes had from the time of his letter relinquished all his activities with the school, except teaching. Wineland had been keeping the books and managing the school and the outdoor activities for some months. Hughes had even left his quarters on the campus to live outside, so that he would not be bothered with the activities of the school.² Roberts further responded

¹C. B. Hughes to J. L. Shaw, 3 October 1919, RG21, GE, GCAr.

²G. A. Roberts to W. A. Spicer, 18 June 1920, RG21, GR, GCAr.

to Spicer with two letters on 18 June 1920 explaining that he was living some distance from the school and was not at first directly involved in the everyday operation. Mandeville was the central location of the island, he added, so it was much easier to get to the other parts of the island from there. Besides, the board was convinced that Hughes was not carrying out the policies of the school and the actions of the board.

I perhaps would not at the first have been thrown so closely in connection with the school had it not been necessary for me to move three buildings from Riversdale to Mandeville and attend to their reconstruction, and keep track of the finances, even to having to follow Professor Hughes up at the bank and deposit money to cover his overchecking the account as he never kept record, and did not know when he was overdrawn, even though I spoke to him several times. Professor Hughes told me that he could not keep the books, and there was no one else to do it before Professor Wineland came, so Miss Dauphinee, under my direction, kept the books for a time.¹

Roberts added that the board members and workers had to take the initiative in getting the young people into school because Hughes had refused to manifest interest in their scholastic achievement. According to Roberts, Hughes had written three paragraphs in the Messenger urging students to attend the school, but the board had received continual complaints from prospective students and their parents that they had written several times and had gotten no reply or satisfaction from Hughes. One young lady had her trunk packed for several weeks,

¹G. A. Roberts to W. A. Spicer, 18 June 1920, RG21, GF, GCAr.

waiting to get a final reply from the school. After writing several letters without getting a reply, her father finally telegraphed the school. Still Hughes did not reply. Roberts claimed that the man had enough money to pay for his daughter's expenses, but he eventually had to send her to another school. This was just one of several cases, asserted Roberts.¹

Attempts to Solve Conflicts

A major source of the misunderstanding might have been Roberts' interference with the operation of the school and Hughes' reluctance to make farming second to any other program of the school. Shaw tried to resolve the problem by writing a letter addressed to both Roberts and Hughes on 5 June 1919.

Shaw noted that some General Conference brethren believed that a training school in Jamaica was almost an impossibility, for the same reason that the first one had to be closed. He stated, however, that he had made inquiry of a number of persons who had been connected with the school and he did not find one good reason why the school was closed. He believed that to take the position that a school was unworkable in Jamaica would be to form a different policy for that field than for any other country. So for the first time in his correspondence to Jamaica, Shaw hinted on the type of school that the

¹Ibid.

General Conference had in mind for Jamaica. He claimed that in the summer of 1918 some members of the General Conference committee had spoken to Hughes about the type of school that Hughes was planning to establish. Many thought that Hughes' plans were too elaborate and they would not be able to finance it. They had even suggested that the school be reopened at Riversdale. Shaw stated:

We have from the first endeavored to dissuade our brethren in Jamaica from the idea of establishing a school like Oakwood in Huntsville. That institution has cost a large amount of money, and is now a heavy drain on the denomination. We could not think of going into such a proposition as that in the West Indies. It would be beyond the limits of our possibilities from a financial standpoint. We must conduct the school in Jamaica with rigid economy, and not inaugurate plans that we shall be unable to finance and so be compelled to abandon the school again.¹

Shaw proceeded to the problem of the school when he stated that the success of any school enterprise requires that the chairman of the board and the head of the school keep close together in their plans. He noted that it was unwise for either to put plans through the board upon which both were not agreed. According to Shaw, such a situation would most likely magnify points of difference, put the other members of the board on one side, or the other, and weaken either the chairman of the board, or the president of the school, or both, and lessen their influence in the work. Shaw asserted that he knew from personal experience what it was to be head of a board and

¹J. L. Shaw to G. A. Roberts and C. B. Hughes, 5 June 1919, RG21, GF, GCAr.

head of a school because he had occupied both positions at different times. He stated, however, that his policy had always been to encourage the chairman of the board and the head of the school to counsel closely together and not to carry through plans to which either was decidedly opposed. Where such a plan had been followed, he said, there had been little likelihood of division of sentiments. To make his point more forceful Shaw related the following two stories.

In one instance the president of a college felt that he should be the business manager, but the president of the board had long before advocated a different policy. However, because of the previous experience of the college president, his success in caring for the finances of the school with which he had been connected, and his reluctance to turn over the part of the work to someone else, it was decided to let him go on with it. The president of the board, in view of his strong belief in one man taking the presidency of the school and another man the financial side, might have made it very uncomfortable for the president of the school. However, he very wisely chose to give the president of the school a fair chance to see what he could do. The school went along and did better financially than it had done previously. Though neither of the men changed his views on the general principle, they worked along harmoniously and the school went ahead.

In another instance, the president of the college

had a great desire to establish industries. He believed that the teaching of the Testimonies strongly upheld industrial work. While the chairman of the board agreed to this, he did not agree to all the plans of the president of the college. The president of the college wished to start a broom factory, thinking that such would provide job opportunities for a large number of students. He had experience in this line of work and wished to go ahead with his plans. He found, however, that the chairman of the board was strongly opposed to his plans, so he deferred to his judgment and decided to start only such industries as the two men were agreed upon. There was "no lining up on the board, one taking a strong position on one side and the other on the other side. They talked things over together, and plans were evolved upon which both men could agree."¹

We feel sure that you men are both working to one great end, and really from the correspondence as I have gone over it, on the whole I do not think you are so far separated one from the other in your policies. Evidently Brother Hughes wants to build up the industries, and I believe the other brethren desire to do the same thing. He evidently desire to place more emphasis on the agricultural side than the others. But it seems that you should come together with your plans. Whatever is done, brethren, you must carry the field with you. If I were to go to Jamaica I should endeavor to promote the industries so as to appeal most strongly to the people in Jamaica, and enlist their cooperation. I know in English countries, that labor with the hands, especially tilling the soil is not looked upon as it should be. After the school has been going for a time it may be possible to carry out plans that it would not be wise to undertake at the present time.²

¹ Ibid.

² Ibid.

Shaw related an experience he had in Africa to affirm his position on the matter. He reported that when he went to Africa the work was all done by servants and the students scarcely did any kind of labor. He felt like turning things upside down at the beginning, but he had always been thankful that he went about correcting the situation in a moderate manner. Finally, he got to the stage where he dismissed every servant on the grounds and gave the work to students. The only person who was employed beside the teachers was the cook, and sometimes he even managed without him. The students learned to work, they became happy doing so, and the parents were finally convinced that industries should be connected to the school. Shaw asserted that he believed that, given some time, the same situation would be demonstrated in Jamaica if Hughes and Roberts would set aside some time to discuss together the program of the school.

In closing, Shaw asserted that if the work were not as strongly agricultural in the beginning as Hughes would like it, as he blended his plans with those of the brethren and pushed on, success would follow. On the other hand, he cautioned the brethren not to bind Hughes down where he could not work with good spirit and grace. According to Shaw, Hughes had a long, valuable experience in school work and had been very successful. He thought it would be disastrous to the work if Hughes had withdrawn and returned home. He noted that they were short

of experienced educational leaders and it would retard the work and even require the closing up of the school, at least for some time, if Hughes left. Finally, Shaw assured Hughes and Roberts that the General Conference would help them to give West Indian Training School a good start.¹

On 30 June 1919 Roberts replied to Shaw's letter of 5 June 1919, stating that he was glad for Shaw's letter and was in harmony with the principles that were mentioned because he was making every effort to implement them in the work. Roberts explained that the difference of opinion on policy was not between Hughes and himself, but between Hughes and the board, the workers, and the people. According to Roberts, there had been general disagreements with Hughes' policy of conducting the school. Hughes had stated privately and publicly, and had written in the Christian Educator of April 1915 that the purpose of training students was for "private and public life" in the ratio of 10 to 1, respectively. Hughes had been saying that the fact that the article was published was proof that he was right in applying that principle to the Jamaica school.²

Roberts was glad to report that during a discussion of the matter before the board, Hughes had got the

¹Ibid.

²G. A. Roberts to J. L. Shaw, 30 June 1919, RG21, GF, GCAr.

message that such a policy would not be practised in the school. He expressed his disappointment in seeing several of their most promising young people change their minds about attending school. These were young people who were anxious to get a Christian education that would fit them to be workers.

In closing, Roberts promised to do his best in correcting the existing opinion of Hughes. He added that he loved Hughes and respected his long years of successful school experience. He was therefore willing to defer to him as he had done in the past in matters of opinion. Roberts requested a visit to the school of some General Conference representatives.¹

Shaw responded to Roberts' letter of 30 June 1919 on 25 July 1919. He expressed deep appreciation for the efforts that were being made to get the school on a good course. He was glad to learn that Hughes was being given a fair opportunity to develop his plans and conduct for the school. Shaw hinted that Roberts might have been too assertive in deciding on the direction of the school, seeing that the school was in its infant stage of development. Though it was Roberts' responsibility as chairman of the board to see that the policies were being followed, Shaw instructed Roberts to be more cautious in executing his duty lest he weaken the hands of the principal.

A. G. Daniells' plan of supervision was related

¹ Ibid.

as an example to Roberts. Shaw noted that as men were put into responsible positions near Daniells, he gave them the necessary counsel and left them to demonstrate their ability to make a success. Daniells felt that a man should be given a fair chance in whatever he had chosen to do. Shaw asserted that it was very difficult for the president of a union conference to be able to do as Daniells had done if there were members of the board who did not have confidence in the head of the school. He added that the attitude of the union president in those situations was very important, because it was necessary for him to prevent the board members from becoming too critical. To bear with the fault and imperfections of the management was a step in solving the problem, said Shaw. He pleaded with Roberts to hold up Hughes' hand in every way that was consistent with sound judgment.¹

In a letter written 19 September 1919, Hughes told Shaw that he did not reply to his letter of 5 June 1919 because he wanted to write something favorable. He stated, however, that conditions had become much more perplexing to him, especially since the board meeting of 15 September 1919.²

It seems that Hughes was not getting satisfactory response from his letters to Shaw and Howell as was

¹J. L. Shaw to G. A. Roberts, 25 July 1919, RG21, GF, GCAr.

²C. B. Hughes to J. L. Shaw, 19 September 1919, RG21, GF, GCAr.

hinted in his letter of 3 October 1919.¹ In a letter dated 31 October 1919, he appealed to A. G. Daniells, president of the General Conference, to send Shaw or Howell to visit the school before the end of the school year. He noted that it was difficult for him to describe in writing the real situation that existed at the school. He described Roberts as a sanguine and persistent person who needed the counsel of an experienced school administrator. Hughes claimed Roberts was a person without experience in school work who could obscure the real situation by his cunning way of stating things and ignoring essential facts.²

Shaw made another attempt to solve the differences between Roberts and Hughes in his letter of 9 November 1919 that was addressed to both men. He stated that the purpose of the school was to train young people for the work of preaching the gospel.

When Battle Creek College was opened the purpose of it, as stated by the Lord's servant at that time, was to prepare young men for the ministry; and ever since then we have been conducting schools and multiplying them in various places in the world. Ever foremost has been the purpose of training workers to finish the work. It is hard for me to think that brother Hughes would place any other leading purpose before the constituency in the West Indies.³

¹ Ibid.

² C. G. Hughes to A. G. Daniells, 31 October 1919, RG21, GF, GCAr.

³ J. L. Shaw to G. A. Roberts and C. B. Hughes, 9 November 1919, RG21, GF, GCAr.

Shaw lamented that Roberts and Hughes were divided in their purpose for the school. He claimed that he knew that Hughes had deep interest in practical training. From his many years experience, however, he was hesitant to believe that Hughes had any other purpose for the school than that of training workers. Shaw noted that the preparation for common duties of life should be left to other educators. The business of the church was to give the message to the world as quickly as possible. Thus the school should take every promising young person and train him as quickly as possible for the work.

According to Shaw, he gathered from Hughes' letter that there were still differences as to the direction the school should go. He noted that in the matter of details Hughes should be given the opportunity to carry the burden and direct the work of the school, but the large matters were to be decided by the board, and Hughes was to submit to the decisions of the board on such matters. He claimed that while it was necessary to settle certain matters on the board, too many board meetings were a waste of time. Shaw cautioned them about taking things to the board on which they were not agreed, since such matters have a tendency to bring division. He stated that he had read Hughes' letters to Roberts, who had agreed to find some satisfactory solution to the problem. Shaw ended by saying that though they were

interested in the school, it was impossible for them to direct the school from Washington.¹

On 26 December 1919 Hughes responded to Shaw's letter, stating that he was in agreement with what was reported. That letter, however, was an apology and correction for some things that Hughes had written to the General Conference. A copy was sent to Daniells, one to Howell, and one to Shaw. Roberts had asked Hughes to take all the letters he had written to the General Conference and read them to the board, after which Hughes was asked to write a letter of apology. Roberts accepted Hughes' apology, stating that the explanation cleared the matter.² Hughes ended his letter with the following request to the General Conference:

I hope either of you or Professor Howell may visit us during the Jamaica Conference. The following things need consideration:- Shall our school as its name implies train only young men and women or shall we continue to receive children which will require more teachers? What grades shall the school offer, and what about library and laboratory? How much effort shall we devote to the training of teachers and office workers? We shall still be crowded when the present dormitory is finished. Shall we erect another soon? These and other questions can best be considered here.³

In a letter to Spicer on 7 May 1920, Roberts reported that he had heard that very day that Hughes was planning to leave the school, for Hughes had told him

¹Ibid.

²C. B. Hughes to A. G. Daniells, W. E. Howell, and J. L. Shaw, 26 December 1919, RG21, GF, GCAr.

³Ibid.

that he had written to Daniells requesting a change from the school.

Roberts believed that the matter was already arranged and that letters were written to America requesting teachers to assist Wineland without consulting with the board. According to Roberts, it was impossible to call the school board together for at least two weeks to discuss the matter. "But I believe that I am voicing the sentiments of the committee when I state that a change in the principalship will be very acceptable to our board and to the people here."¹

On 3 June 1920, Spicer informed Roberts that the brethren had raised questions as to whether Mandeville was the correct place for the president to live. Spicer hinted that Roberts' close proximity to the school might have been hampering his effectiveness as the chairman of the board. He felt that it was difficult for Roberts to get the full cooperation of the school in effecting plans and policies when he was close enough to listen to the details of the students. Spicer stated that the only way to manage a school was to have somebody responsible in charge to whom the committee passes its policies--holding that party responsible, with his faculty, for carrying out the policies.²

¹G. A. Roberts to W. A. Spicer, 7 May 1920, RG21, GF, GCAr.

²W. A. Spicer to G. A. Roberts, 3 June 1920, RG21, GF, GCAr.

Summary

Being convinced that the prevailing schools were not fulfilling their needs of preparing workers for the church, the Adventists proceeded to establish West Indian Training School with a distinctive philosophy of education in the early 1900s.

As a character-building agency, West Indian Training School was to lay a solid foundation for Christian workers by giving its young people a broad, symmetrical training for usefulness. The Bible was given a prominent place in the curriculum which emphasized equal training of the mental, physical, and spiritual faculties of each student. It was therefore not an accident to find a compulsory twelve hours per week schedule as part of the regular school program.

Order and government were preserved at the school, since every student who presented himself for admittance had to pledge to observe all the regulations. A student who demonstrated unwillingness to live up to the pledge upon which he entered college was not knowingly admitted or retained. Social contact and communication between students of opposite sex was limited to places that were considered proper and in harmony with the rules of the school.

The demand for more qualified persons in the church forced the school to upgrade its academic program in the early 1920s. At first the educational efforts

suffered from lack of organization, structure, and proper control because of administrative and personnel conflicts between the chairman of the school board and the principal of the school. One person desired a strong agricultural emphasis at the onset of the school, while the other was more interested in the immediate preparation of workers for the church. The unresolved conflict resulted in a retardation of the progress of the school and the resignation of the first principal of West Indian Training School. However, a new day was dawning for West Indian Training School. The new principal, Wineland, along with the Inter-American Division that was organized in 1922, helped the school to experience progress during the 1920s and subsequent years.

CHAPTER IV

WEST INDIAN TRAINING COLLEGE 1924-1940

The middle twenties to the late thirties was a crucial period in the development of West Indies College, since the success of the junior college program that was added in 1924 to up-grade the school would determine the future of Seventh-day Adventists higher education in Jamaica. Some factors that contributed to the growth and survival of West Indian Training College during the difficult times of the thirties are pertinent inclusions of this chapter.

Historical Setting

Public Education

The government exerted much effort to stop the growing complaints over elementary schools in the mid 1920s. Nothing was done however, until the dissatisfaction reached its zenith in 1926, when suggestions for an investigation of the educational system came from at least three sources.

Firstly, The Honorable P. W. Sangster, member of the Legislative Council for Hanover, summoned managers and teachers in that parish to a meeting to discuss possible causes for the dissatisfaction. He proposed to

examine whether or not the curriculum was overcrowded, and if so, which subjects should be eliminated. The group also discussed whether or not science should include agriculture and personal hygiene, and the advisability of establishing central, industrial, and continuation county schools. As a result of this examination, a resolution was moved in the 1926 Conference of the Jamaica Union of Teachers for the appointment of a committee to inquire into the causes of the dissatisfaction with the educational system.¹

Secondly, the criticism directed at education aroused Honorable J. T. Cawley to introduce a motion in the Legislative Council for the appointment of a "Select Committee" on education. The motion stated:

In view of the expressed dissatisfaction with the existing system of elementary education in Jamaica, and the apparent need of a more practical curriculum which would embody Technical and Continuation Schools thereby fitting boys and girls of the Colony whose only avenue of education is the Elementary School, to their proper place as citizens and to enable them to earn a competent living, be it resolved that a Select Committee of this council be appointed to deal with the matter and report as soon as possible.²

The committee arrived at its findings by means of a report, evidences from witnesses, and visits to schools. Witnesses were drawn from the Education Department, the Board of Education, schools, and chairmen of school boards across Jamaica. Despite previous recommendations

¹Whyte, History of Education in Jamaica, pp. 38-39.

²Ibid.

made by the Lumb Commission, there were still no provisions for games and practical agriculture, so the committee recommended that the curriculum be practicalized to meet the needs of the environment. The absence of indigenous teachers in the classrooms was also highly criticized.¹

Thirdly, the recommendations were not implemented, so J. P. Hammond, Director of Education for Jamaica, repeated the survey four years later. He gave a depressing picture of the standard of education and described the system as aimless and foreign to the people it was intended to serve. His criticism was that the absence of provision for curriculum studies and the writing of textbooks retarded the educational growth in Jamaica. "He saw the curriculum as 'bookish' with but few books and unrelated to the present experiences and future needs of the island's children."² He recommended that the school-leaving age of primary school be reduced from fourteen to twelve years and that the curriculum be simplified. Localized schools were suggested for children in the age-group of twelve to fifteen years. These schools were to provide post-primary training for the majority of the

¹Ibid., p. 39.

²Ibid.

³The reduced school age would enable teachers to cope with the large classes and reduce the problem of illiteracy. Localized schools would teach agriculture and domestic economy.

children, since secondary education was available only to a selected few.¹ The 1930s were years of economic depression for the whole world. Not much was done for education in Jamaica during this period and, although Hammond's report reached the Legislative Council, his recommendations were not implemented. In addition, experiences with poverty, low wages, and unemployment sparked a series of riots and disturbances in the West Indies, including Jamaica.

In 1923 a Royal Commission was appointed to investigate social and economic conditions, to make recommendations, and to present a memorandum on education in Jamaica. The memorandum was to include a survey of educational accomplishments in the past 100 years, difficulties accruing from social and economic conditions, and the policy pursued for widening the scope of educational services in order to make the school the center of communal life and progress in conjunction with other agencies of the community.

The commission blamed the lack of proper structure and policy for education on the dividing of responsibilities for education between the government and the denominations, and found the curriculum of the schools still unrelated to the needs of the society. Too much stress was being placed on theory to the detriment of practice.

¹Whyte, History of Education in Jamaica, p. 39.

The commission recommended the following: (1) the curriculum was to be simplified, revised, and include more reference to the society; (2) history and geography were to include a knowledge of local topography and historical movements; (3) the later stage of primary school was to be practical, with agricultural subjects being introduced; (4) as a means of improving health, physical training was to be linked with the provision of playgrounds, and foods were to be provided for the under-nourished; (5) hygiene and health education were to be considered both theoretically and physically; (6) schools were to be graded as primary and junior secondary; (supervisory officers were to be attached to the Department of Education); (9) primary schools were to provide for the six-to-twelve-year age group; junior secondary schools for the twelve-to-fifteen-year age group; (10) play-centers and nursery schools were to be attached to primary schools; (11) such centers were to be staffed by qualified kindergarten mistresses assisted by other girls who were to be taught child welfare; and (12) school buildings, water supply, sanitation, and provision for equipment were to be improved.¹

Adventist Education

While the system of the public school was undergoing reconstruction, the Seventh-day Adventists were busy

¹Ibid., pp. 40-41.

establishing church schools all over Jamaica to provide students for West Indian Training School. A typical example of such schools was the Marchtown church school, which a graduate of West Indian Training School, Agnes W. Sangster, had taken over with forty-two students, on 5 August 1924. At the close of the school year, in July 1925, the enrollment had increased to sixty students, and by July 1926, eighty-one were enrolled. The number increased to ninety-six in December 1926, and by June 1927, 100 students were registered. According to Sangster, with a month before vacation, they were expecting to go over 100 students.¹

The economic state of the country resulted in a low financial turnover for the church, to the extent that the church schools were poorly staffed. Sangster had one helper in the person of Winnie Thomas (from the Mount Carey church) between October 1925 and December 1926. Since January 1927, however, she had been alone at the school, even though she was not in the best of health. Sangster reported:

I find it very hard work for one teacher, especially on account of not being in good health, but each day I can do nothing but ask my living, heavenly Father for strength, and He supplies the lack. I am glad I can say that Christ works and not I. Through the help of God I am endeavoring to impart to my pupils the "Threefold Education." All my pupils are members of the noon-day Prayer Bands of the school. I use the book Steps to Christ for instruction at this hour. There are six of the pupils that I find capable of

¹Agnes W. Sangster, JV, August, 1927, p. 6.

leading bands. So there are six leaders with me. Two of these bands remain in the school room, while the others go to the homes and have the parents join with them.¹

Every Wednesday evening after school, Sangster conducted the leader's prayer band, at which time counsel and instruction were given, and all joined in earnest prayers to God for complete victory. Nine of the students had already decided for baptism, and three of them were conducting Sunday schools in near-by districts. Although all the students were not from Seventh-day Adventist homes, almost every one was a member of the Sabbath school. Sangster asserted that she rejoiced for the numerical goal of the school, but she longed for the spiritual goal that would usher them into the city of God.²

Adventist education received much attention by the church and the public as educational ventures continued around the island. A teacher, Violet Peake, had been busy during January 1921, working out in the field with the church schools. An announcement in the Gleaner (the daily newspaper) that she would give an address on January 10 drew a large attendance to the North Street Seventh-day Adventist Church. At that gathering the education secretary of the union conference asserted that the Adventist system of education enables its students to easily pass the university test, and it was evident that the members of the church were viewing the importance of

¹Ibid.

²Ibid.

that department of their Christian life with very responsive vision.¹ The speeches of the meetings were applauded by all present.

Beside the conference-operated schools, there were private schools being conducted by members of the Adventist churches across the island. The Jamaica Visitor of August 1933 reported:

We have been pleased to find that there are church schools in embryo in Jamaica, which are carried on at present as private schools. One at Newell, which Sister Gladys Brodie conducts, and one at Bonny Gale, which Miss Joyce Glanville has established. Another private school is being carried on at Spanish Town, and it is hoped that in some way these schools may eventually become a part of the Conference educational work. In the present financial situation this must wait.²

The Birth of a Junior College: 1923-1930

In 1924 West Indian Training School was upgraded from an academy to a junior college to provide higher education for its three graduates from the twelfth grade. The name of the school was therefore changed from West Indian Training School to West Indian Training College.³

The school year began 19 September 1923 with ninety-six students beside those in the elementary school. All but seven were boarders. Of those who lived on campus, fifteen were working to pay their entire school expenses, twenty-seven were working to pay at least half

¹The Daily Gleaner, 5 January 1931, p. 6.

²JV, August 1933.

³WITC Fifth Annual Calendar, 1923-1924, p. 1.

of their expenses, five were working to pay at least one quarter of their expenses, eight earned scholarships by selling books, and the others paid cash.¹ (Each student who paid cash had a twelve-hour-per-week labor deduction.) The first semester ended 22 January 1924 and the second semester began 23 January 1924. There was no break between semesters before the 1924-25 school year, when the first semester began August 13 instead of the middle of September to provide a holiday of six weeks between semesters. This allowed the working student to get a financial start for the next semester.²

Wineland stated that they had made plans to divide the vacation into two periods of unequal lengths. Instead of one school term of thirty-six weeks, they would have two terms of eighteen weeks and a vacation after each term. Two instead of four classes would be given as a full load, and the lessons and recitation periods would be doubled in order that the students could complete two full units of work each term. That plan was later effected by Wineland to conduct the school with a smaller teaching force than was previously necessary. Wineland believed that such a program was less strenuous for the teachers and better for the student canvassers.³

¹Ibid.

²C. J. Boyd, "The WITS," IAM, May 1924, p. 3.

³W. H. Wineland to W. A. Spicer, 19 February 1924, RG21, GF, GCAr.

According to Wineland, the thirteenth grade was added during the 1923-24 school year and plans had been formulated to add the fourteenth grade for the 1924-25 school year. He also stated that the literary work was then comparable to the Adventist schools in the United States, but most of the industries were just getting started. Concerning the college Wineland noted:

We have a good school. It is generally recognized as one of the best schools in the island. We have a number of students who are not of our faith. We plan that this school, established to train recruiters for God's work, shall be head and shoulders above every other school on the island; and we are forging ahead to this goal. At present we have a financial agent who is gathering funds to build up the school. She has been working about ten weeks, and to date has secured \$2,000 cash. This is only a beginning. The people manifest a great interest in our work and make liberal contributions. The lady soliciting, Mrs. Woods, seldom receives less than five to twenty-five dollars at a call, and one contribution was five hundred dollars. A number have indicated their willingness to make an annual donation to the school.¹

In May 1924, C. J. Boyd of the Inter-American Division asserted that West Indian Training College was the largest and best training school in the Inter-American Division. He noted that the division was proud of the thorough work that was being done in the institution to prepare workers for the church. Boyd claimed that the board of trustees were in full accordance with the program of Wineland and his instructors at the school.²

The Inter-American Division committee met on

¹ Ibid.

² C. J. Boyd, "The WITS," IAM (Balboa, Canal Zone: May 1924), p. 3.

8 July 1924 and voted to get Professor F. O. Rathbun and his wife of Golden Gate Academy in California to connect with West Indian Training College. They also voted to ask the General Conference to secure Lowell Crawford and his wife from Pacific Union College to join the staff at the college.¹ A week later, 13 July 1924, a call was released to Nellie Swenson of the Pacific Union Conference to go to Jamaica to become preceptress of West Indian Training College.²

The Jamaica Conference made an appeal for \$2,000 to the division on 13 December 1924 to which the conference had agreed to add \$1,000 to pay off debts that West Indian Training College had incurred for building. The division voted that an emergency appropriation of \$1,000 from the harvest ingathering funds be sent to help take care of the bills. The Antillian Union Conference was to assume the rest, but in case the union did not do its part, the division would be prepared to make a loan of \$1,000 to the union superintendent.³

During the 1924-25 school year some changes were made in the academic program of the school. Physiology and hygiene received less attention, while sewing and carpentry received more emphasis; public speaking was substituted for a vocational class; singing was added to

¹IAD Minutes, 8 July 1924.

²IAD Minutes, 13 July 1924.

³IAD Minutes, 13 December 1924.

the curriculum; and Jamaican history replaced English history.¹ The curriculum was changing to better meet the needs of the society.

F. O. Rathbun and his wife arrived in Jamaica in August 1925 to join the teaching staff at West Indian Training College. Rathbun asserted that they were met with a hearty welcome from both teachers and students, and although school was not in session, he found quite a number of young people on the compound carrying on the industrial enterprises. He asserted that the management was to be congratulated for the advancement made in establishing and conducting industrial work on a basis that furnished many students with money to defray part or all of their expenses while in school, and at the same time bring financial assets to the school.²

The college began to experience the effects of the economic depression that was infesting the island of Jamaica in the mid 1920s. This effect was indicated in the decrease in enrollment from 130 students at the close of the 1923-24 school year to 105 students at the end of the 1924-25 school year. At this time eighty-three students were enrolled in the advanced school and twenty-two in the elementary level. This was the first

¹Siccto Annual Calendar, 1924-25, p. 23.

²F. O. Rathbun, "WITS," IAM, November 1925, p. 5.

time since the beginning of the school that it had experienced a decline in enrollment.¹

On 8 June 1926 the school celebrated its first junior college graduation with four students--M. L. Powell was graduated from the normal course, W. S. Nation, E. E. Parchment, and C. H. Reid were graduated from the junior ministerial course. Six months prior to graduation, W. S. Nation was asked to serve as preceptor of the boys. All four graduates joined the working force of the church in different parts of the union, but not before they donated the first magazine rack to the library.²

The 1926-27 school year was a historic one in that for the first time in the history of the college the young men outnumbered the young women. There were forty-four young men and thirty-four young women enrolled in the advance school on 18 August 1926. The reputation of the college had gained recognition in many countries outside of Jamaica, and students from these countries were seeking acceptance to the extent that the 1926-27 school year recorded the highest enrollment of foreign students up to that time. There were two students from Spanish Honduras, two from the Cayman Islands, two from Cuba, one from Santo Domingo (Dominican Republic), and one from St. Thomas. All the students except those from the

¹"WITS," IAM, May 1925.

²"News," IAM, July 1926.

Cayman Islands and St. Thomas were of Spanish descent and knew little or no English when they arrived.

On 12 September 1926 the college welcomed baby Parchment, Carol Joy, to her home on the Coolsworthy property. She brought happiness not only to the Parchments, but also to the young students who were interested in her growth and development.

Students were experiencing many problems at the college at that time. For example, Gordon, who had had to drop out of school, was slowly recovering from her illness at the public hospital in Kingston; G. W. Gilmore, who was anticipating graduation at the end of the school year, had to return home due to his father's illness. In addition, Laura F. Rathbun received a cable on 15 October 1926 announcing the death of her mother, Maria E. Foster of College Place, Washington. Minna Powell who graduated in June 1926 and returned to Cuba in July, lost her home in the storm-stricken area of Havana during the 1926 summer hurricane. Her father's tailor shop was also destroyed. She was left unhurt outside in the water for ten hours during the hurricane.¹

The college family was always glad to welcome new faces on the campus. Though everyone was busy, there was always someone to take the visitors around and acquaint them with the various departments of the college and the beautiful scenery that the school family enjoyed. The

¹"WITC Items," JV, November 1926, p. 8.

students looked forward to having the visitors and looked forward to having Adventist workers on the campus. Elder and Mrs. Hurdon, Elder and Mrs. Sype and their daughter, and Brother O. P. Reid and his mother were among the first set of workers to stay overnight at the school.¹

Soon after the arrival of Mrs. Bertha Peake on 19 October 1926, the former method of serving meals at the college cafeteria was set aside for a more modern plan. Previously, the students had paid for whatever was provided whether they ate it or not, because of the nominal charge that was set by the administrators. The new plan gave the students the privilege of selecting their own food from a good outlay on the counters, at a minimum charge of ten shillings and six pence per week. At first the students were skeptical, but as they got more familiar with the program, they accepted it with favor. Peake, the new matron and preceptress, also began to serve snacks in bags for supper on Friday evenings to allow the young women who worked at the cafeteria enough time to prepare for the Sabbath. She and her assistant received much cooperation from the school family, especially those who would have had to work at the cafeteria during Friday evening vesper.

The commercial department received an influx of

¹"WITC Items," JV, December 1926, pp. 6-8.

²Ibid.

students during the first semester of the 1926-27 school year. Mrs. Wineland had three students finishing their second year in Gregg Shorthand and six pursuing their first year in December 1926. Sixteen typewriting students who were being supervised by Mrs. Nation kept the two typewriters busy during most of the day.¹

One of the most successful semesters of the college, during the mid-1920s, was terminated on 21 December 1926, when the enrollment of eighty-eight students in the advanced school had reached the same number as the previous year. Twenty-three of the Jamaican churches had students at the school--seven from Southfield, six from Kingston, and four from Newell, and there were nine students from Cuba, Cayman, Honduras, Panama, and Puerto Rico. All the students plus twenty new ones were expecting to return for the next semester beginning in January 1927.²

A Period of Ups and Downs:
1927-1930

On 19 January 1927 the college experienced another decrease in enrollment. Only fifty-three students matriculated for the advanced school and thirty-seven for the elementary school. The economic condition of the island was adversely affecting the school. All over the campus students might have been seen in their white canyas.

¹Ibid.

²JV, January 1927, p. 7.

shoes going to church on Saturdays. During the week they wore brown, cheaper shoes. The one thing that was not affected by the hard times was the regulations of the school. Gauze clothing was still prohibited unless it was worn with proper underwear and was inspected by the preceptress. The minimum sleeve-length was two inches above the elbow, the minimum skirt length one-half the distance between the knee and the floor, and high heel shoes and all forms of jewelry were outlawed. In spite of the times, however, the college was producing ample food provision for local consumption.

Wineland was forced to make an appeal to those who were involved in the Christ's Object Lessons campaign in March 1927. He claimed that until then he had received a report that only 201 (out of the 2,000 that had been donated for the school's establishment) books had been sold and paid for. Wineland requested that the church leaders gather together all the unsold books and send them to the college.¹

The senior class of 1927 expressed their appreciation to West Indian Training College by presenting the school with a sundial. They wished that all who should see the sundial would be reminded of the demands of time and make use of their golden hours.² Soon after the

¹"Christ's Object Lessons," JV, 27 March 1927, p. 6.

²"Presentation," JV, December 1927, p. 6. The sundial still stands between Rose Cottage and Jamaica Hall.

1926-27 graduation the students and faculty bade the Winelands farewell. They were sorry to say goodbye to the man who had served the college as principal and business manager for seven years, bringing stability and direction to the school program. During Wineland's administration the first chapel was constructed, a boys' dormitory was built, a girls' residence was erected, the college campus was landscaped, the junior college program was started, and the first fourteenth grade students were graduated.¹

Just after graduation in May 1927, N. L. Taylor, the auditor of Antillian Union Mission, audited the books of the college. On 1 June 1927 he reported that the college had a net operating gain of £974 13s.²

The 1927-28 school year began in mid-August with Rathbun, who had joined the staff as science teacher, as acting principal. Immediately, he announced a cash payment program for all students. Each student was to pay £6 10s. at the beginning of the semester and the price of a month's board at the beginning of each month thereafter. He noted that he would admit students at any time, however, he would prefer all students at the beginning of the semester.³

¹JV, July 1927, p. 5.

²Microfilm of Financial Report, 1 June 1927, GCAr.

³F. O. Rathbun, "WITC Announcement," JV, January 1928, pp. 6, 7.

November 1927 brought another period of sadness to the school family as Vida Hamilton had to be sent to the hospital because of illness. Also, the Parchments who had gone to Southfield on 4 November for a short vacation, had to be called back to the college on 6 November due to the death of Felix Heron, who was sorely missed by the school family, especially those in the business office and the cabinet shop. In his honor, no school was held on Monday, 7 November, the day of the funeral. Also, the picnic that was planned for "Peacemakers Day" was indefinitely postponed. According to the Visitor, a feeling of sadness pervaded the campus for many days and the students began their second six-weeks examinations with mixed feelings on 8 November. The following week, 12 November, the students were rejuvenated by an interesting lecture on "Sound" given in the auditorium by Mr. Ogle, school inspector for central Jamaica.¹

The second semester began 25 January 1928 with fourteen new students--Nahum Isaac from Haiti, a Mr. Galliano from Cuba, and the rest from Jamaica.² The first week of the semester was a memorable one, not only because the members of the Antillian Union Mission committee chose the college as their location for their annual meeting, but also because the men participated in

¹Ibid.

²WITC Tenth Annual Calendar, 1928-1929, p. 1.

the chapel services, evening worship, and the Sabbath services. On Saturday night the students received a special treat as each of the men related his most interesting experience in the mission field. The same semester, Shorthand I, Bookkeeping, Testimonies, and Pedagogy were added to the curriculum, and Eva Williams and Henry Simpson joined the teaching staff in the normal department. It was also reported that Keslake, the former Bible teacher who had been injured in an automobile accident in December, was making satisfactory progress in the hospital.¹

About 10:00 p.m., 6 February 1928, some unwelcomed callers forced their way into the business office and helped themselves to two letters containing small checks and some bars of soap. They also visited the laundry and carried off several pieces of clothing. The Mandeville police were notified and they quickly apprehended the thieves.

The school family developed a good relationship with its neighbors who, actively participated in many of the social programs on the school campus. On the last Saturday night in February, E. H. Francis, one of the neighbors, gave a travel lecture on Algeria and the Sahara as the program for the evening. Some of those friends of the school were members of a baptismal class of thirteen which was formed in March and met every Sabbath evening.

¹"WITC Notes," JV, April 1928, p. 10.

The students' prayer for rain was answered on 13 March when a four-month drought was broken by a half-inch rainfall. That same day the domestic science class prepared and served a model dinner in honor of their teachers--the Rathbuns, Crawfords, Hamiltons, Elder Randle, and Miss Harrison.¹

On the night of 31 March, W. Chadwick, the Jamaican representative at the Toronto exhibition, gave a "lantern lecture" in the auditorium of the school on the exhibition of the past year and the scenery of western Canada. Thirty or more English residents of the neighborhood attended and enjoyed the evening's program. During the months of February and March Eduardo Perez of Cuba, and Gwendolyn Thomas of St. Elizabeth, joined the school family and brought the enrollment to eighty-seven for the school year.

At the beginning of April 1928, spelling examinations were held for reclassification of the three classes into which the entire school was divided. Many students were promoted although some had to be demoted to lower classes. Only those students who had passed the previous general spelling examination with 100 percent were excused from the drill. Henry Simpson, Vivian Ebanks, and Edna C. Parchment were the exemptions.

After a week's delay in getting their goods to the college from Kingston, the new additions to the

¹ Ibid.

college staff, Elder and Mrs. Meeker, were settled into the large, new room that had been built as an addition to the Rathbun's cottage. Meeker was a part-time worker at the college and his wife was asked to serve in the music department.¹

Financial Problems of the
Late 1920s.

The financial conditions at the college became increasingly worse as the economic depression lingered in Jamaica. The administrators of the college were forced to enact stricter financial policies to ensure the continuation of the college. The following announcement began to appear in the 1928-29 annual calendar:

Owing to the fact that the school has no surplus fund with which to meet monthly bills for supplies which the school requires, it is necessary to insist upon students paying their school expenses in advance. By special arrangement students may be enrolled by payment of one half the semester's fee at the time of enrollment and the balance monthly.²

Many students had written to the school asking for the privilege of working their entire expenses, but to all such students the school was compelled to say no. Except in a few unusual cases, the existing conditions would not permit the school to accept full-time working students at the beginning of the 1928 school year. Only those students who were already qualified to take the jobs requiring previous training and involving

¹ Ibid.

² WITC Tenth Annual Calendar, 1928-1929, p. 7.

responsibility were admitted as full-time student workers. Those who were admitted had to work full time for some months to accumulate enough credit to take them through a semester. The number of hours that a student could work while carrying full time studies was restricted. Therefore, no student was able to work and keep up with his expenses during the semester.¹

A typical example of the type of students at West Indian Training College during the late 1920s is given in the following history of the senior class members. Only six students graduated at the end of the 1927-28 school year. The class president, Repbaiah Erastus Boyer, was born in Portland, Jamaica. At an early age he lost his father and encountered many hardships, but he was determined to make a success of his life. He received part of his early education at the Titchfield School and three other public schools in Kingston. Finally he took a business course at a technical school in Kingston. Not satisfied with his accomplishment, he registered in 1922 at West Indian Training School where he worked in the sheet-metal department during the regular school year. During the vacation he went over the northern, southern, and eastern parishes of Jamaica colporteur-ing.

Among the graduates, the most talented for music and poetry was Ivy Josephine from Spanish Town. She received most of her early education in the first

¹Ibid.

Seventh-day Adventist school in Kingston and spent her last two years in the Girls High School in Mandeville. Ivy labored and studied for six years at West Indian Training College before she was graduated from the normal course.

John Enoch Brodie registered at the school on 18 May 1923. He spent most of his out-of-class time at the plow, on the farm, from where he was transferred to the cabinet department.

Arriving at the school from Hanover in January 1922 was Eva Evadney who should have been graduated in 1927, but because of financial reasons had to spend an extra year at the college. For the last three months of the school year, she worked as an assistant teacher in the normal department.

Samuel Mansfield Davis left Kingston in 1924 to attend West Indian Training College to become one of the many students who worked his entire way through school, working as a skilled polisher in the furniture department.

The historian of the class, Vida E. Sutherland, registered at West Indian Training School in 1923 and began working in the laundry, among other places, to help defray her expenses. According to Sutherland:

Five commencements past, three times the number of students in the present graduating class were looking forward to being graduated, but some had to drop out for financial or other reasons. Only eight of them reached the senior class, and the secretary-treasurer returned to Canada before graduation and another senior left to join his mother in the United States.¹

¹R. J. Sype, "The First Semester, 1928," JV, December 1928, p. 7.

Surely the students were being affected as the economic depression of the island increased.

Changes and Impressions of
the Late 1920s

Classes began 18 August for the 1928-29 school year with seventy students enrolled and six working on their accounts to qualify them for later entrance. The dormitories were more crowded than the previous year, but unfortunately, Randall, the assistant matron, and Andrean who should have assumed the duties of the cook, became ill during the semester. In the absence of Andrean, Irene Lee served as cook. The school year began with the expectation that Professor W. E. Nelson would come from the United States to become the new principal of West Indian Training College, but the school board learned that Nelson was not coming, so they asked Pastor R. J. Sype to take charge of the school.¹

Sype and his family took up residence at the College campus on 10 September 1928, when they were given a special program of welcome by the members of the faculty and a few students. According to Haig, the piano and vocal solos by Mrs. Meeker, the reading by Mrs. Rathbun, and the "chalk talk" by Mrs. Peake were worthy of mention. That semester, Latin I, astronomy, and pastoral training were reintroduced into the curriculum, and the enrollment in the normal department

¹"WITC News Notes," JV, November 1928, p. 6.

increased to twelve with Peake, Morgan, and Simpson as teachers.

During the month of October the college celebrated "Empire Health Week" with Mrs. Peake in charge. With appropriate posters she reminded the students of the ways to improve their health. She also used dialogues, readings, songs, drills, and demonstrations of hydrotherapy treatments to re-enforce the important features of the week. As soon as the "Empire Health Week" was over, preparations were being effected for the "Better Speech Week" toward the end of November. But tragedy struck again: Linden Wright had to return home on account of his health, and Edna Parchment had to return to Southfield because of her mother's illness. The whole school regretted the unwelcomed events that brought sadness among them. The semester ended 18 December 1928.¹

The new semester began 16 February 1929,² with no sign of an economic recovery in sight. Six new students enrolled for the second semester as some changes were made in the school program to enable several students to enroll for one class in the evening and still continue to work full time toward their future school expenses. That semester the school also adopted a program which no longer permitted classes in the afternoon and did not require an afternoon study period. Instead, there were three

¹"WITC News Notes," JV, November 1928, p. 6.

²"The First Semester, 1928," JV, December 1928, p. 7.

periods of supervised study in the library at night. During one of those periods a class for each grade was conducted. The classes of one recitation period were moved from the forenoon for that purpose. All the students had to be in the library studying whenever they were not in class during the morning hours. Also, they had to attend the five nights--Sunday through Thursday--supervised study period.¹

Teachers and students alike were grief-stricken over the terrible motor car accident in which a Bible teacher, Mr. Randle, was seriously injured on February 2. Mrs. Randle and her mother, Mrs. Fletcher, were also in the accident and had to be admitted to the Mandeville hospital for treatment.²

West Indian Training College began the 1929-30 school year on August 21 with a new principal. O. W. Tucker planned to make that school year one of the most prosperous in the history of the school. The entire day was packed with activities as teachers and students from Jamaica, Costa Rica, Nicaragua, Panama, Cayman Islands, Honduras, Haiti, and Cuba busied themselves with matriculation and arrangements for classes. Even the old students found something new to admire, since several buildings and rooms had been painted, rearranged, and redecorated during the summer vacation. The chapel

¹"WITC," JV, May 1929, p. 8.

²"WITC News Notes," JV, March 1919, p. 8.

presented a different appearance. The back was partitioned and three new offices with enough light and ventilation had replaced the dark, crowded ones. The freshly painted and beautifully decorated dormitories and worship rooms added a new appearance to the student homes. Seventy-three enrolled for the semester.¹

On 15 September 1929, West Indian Training College celebrated its tenth anniversary. That Sunday evening the faculty, students, and alumni gathered in the chapel for the celebration. Slides, music, art, and abstracts on the school were presented. Bailey showed how the school was justifying its existence in the noble character development of those who had gathered from the school.²

The development of character was one of the strong features of West Indian Training College. According to Tucker, the school was succeeding along that line. Tucker related the following incident to the school board to substantiate his point. He reported that Romans 13:8--"Owe no man anything"--was reflected in the life of one student who left the school owing quite a sum of money. He was called into the organized work. For a time all went well, but the debt that he had at the college kept him bothered. Knowing that his salary in the church would not allow him to make the payment, he sought a more remunerative employment so he could meet

¹O. W. Tucker, "WITC," JV, October 29, p. 6.

²"Anniversary Program WITC," JV, October 1929, p. 6.

his obligations. After securing a job he was able to pay his bills off in a short time. The young man then reported that he was ready to face the world as a free man. Tucker commented that he was sorry that the person had to give up his work in the church, but he thought that it was better than having a debt.¹

By the end of November 1929 the enrollment had reached eighty-five students. Tucker reported the following at the end of the first semester:

We are happy that everything has gone so well during this semester and that such a good spirit has been manifested on the part of the students. We only hope that the semester that is now closing has meant what it should mean to those who have had the privilege of attending the college. We feel that every student who has been with us ought to be better prepared to meet the problems of life for having been here.²

The semester ended on 24 December 1929 so that the students could enjoy a one-week vacation before the beginning of the next semester. Many of the students, however, remained at the school to earn some credit by working in the industries.³ During the break the college board met and reported that they were satisfied with the progress of the school.⁴

The new semester which began 2 January 1930 showed signs of an economic recovery from the distressing

¹WITC Minutes, 15 December 1929.

²O. W. Tucker, "WITC," JV, January 1930, p. 6.

³Ibid.

⁴WITC Minutes, 24 December 1929.

period of the late 1920s as the enrollment increased to 102, though some of the students who were hoping to return had to drop out for financial reasons. Students returned to school to find the new water tank completed and half filled with water, and a wall built in front of the campus, thus improving its appearance.¹

From time to time, the principal read to the students extracts from letters that were sent to him. These letters gave an idea of the students' perception of the college. Randle once stated: "I shall always be interested in the West Indian Training College and will continue to encourage those of our young people who are able to attend." Henry Simpson asserted that "He who takes advantage of the opportunities the West Indian Training College offers, with safety, may congratulate himself as heir to an inestimable fortune." And B. R. Hamilton reported that "the school has made a success of me [and] in my estimate it is still succeeding."² D. B. Reid penned:

I must truly say that words would fail me to express my appreciation of the work The West Indian Training College has done for me and what it is doing for others. I have spent four years in The West Indian Training College. Nothing can destroy the living germ of all round knowledge that has been injected in me.³

¹O. W. Tucker, "WITC," JV, January 1930, p. 6.

²"West Indian Training College," JV, March 1930, p. 7.

³Ibid.

And S. M. Davis Added:

The West Indian Training College is an indispensable factor in the life of the practical man. It has met the demands and needs of every department of life. Little or no experience whatever seems to be exempted from those it offers.¹

According to Edna W. Parchment, she believed that the Lord was near and she felt the need of a Christian training that would fit her to tell others of her faith. Realizing that she could not get that training in her home church, she prayerfully considered the possibility of attending West Indian Training College. By studying carefully the lives of friends and acquaintances who had been to West Indian Training College, she observed marked improvement in their spiritual, physical, and mental bearing. They were not afraid to speak a word for the Master whenever an opportunity arose, and, she asserted, they looked manly and dignified. The things which used to interest them were forgotten, for their ideas and thoughts had taken a more enterprising outlook on life. They seemed to have had one aim and it was to present Christ by their lives. Their lives inspired Edna to enroll at West Indies College to prepare herself to work for the church.²

The school board met in April 1930 with representatives from the division and union conferences. At that meeting it was decided that the regular school year would begin in January to conform to the practice

¹Ibid.

²Ibid.

of the island. The opening date of the next school year was set for the second Tuesday in January 1931. To meet the inconveniences of the reorganization, a special term of twelve weeks was organized from 10 September to 20 December 1930 to facilitate the young people who did not intend to stay out of school until January 1931. The school year was divided into three terms of twelve weeks each. The announcement was made early in the year so that those who were planning to enroll at the school could make the necessary arrangements.¹

Toward the end of the school year, Tucker visited several churches in different sections of Jamaica to talk to the brethren in regard to Christian education. He received a hearty response and pledge of support for the college. According to Tucker, a former inspector of schools became interested in the college as a result of the reports that he had received concerning West Indian Training College.²

On Saturday, 26 April, the baccalaureate sermon for the 1929-30 school year graduation was presented by Randle. After supper that evening the school family gathered in the chapel to bid farewell to the Rathbuns, who were leaving immediately after the commencement service for their furlough of seven months.³

¹WITC Minutes, April 1930.

²O. W. Tucker, "WITC," JV, May 1930, p. 5.

³E. M. Edmed, "WITC," JV, July 1930, pp. 6-7.

Thursday, 1 May, was commencement day. The work days of busy preparation gave the chapel, library, and other departments the appearance of some great event. There were decorations and displays arranged so that visitors could inspect the work that had been done during the school year. Entering the library door one could see rows of garden produce--eggs, fruits, cabbages, carrots, potatoes, and other vegetables, all of extraordinary sizes. On the left of the garden products were exhibits from the sheet-metal department. On the right was furniture made from local woods. The bakery and domestic department also had foods on exhibition. In the art corner were paintings of dog's heads, landscapes, and faces that seemed natural to the eye. Tucker left before the end of the school year, and Crawford was appointed acting-principal.¹

At a meeting of the Inter-American Division committee on 2 June 1930, it was voted to call Frank Wallace of Western Washington Conference to the Antillian Union Mission to become president of West Indian Training College.² Wallace did not accept the call to become the new principal, so the division sent a call to Robert E. Shafer, who accepted.³ He was expected to arrive with Leslie Dunn for the opening of the special school term.⁴

¹"WITC," JV, June 1930, p. 7.

²IAD Minutes, 2 June 1930.

³IAD Minutes, 26 June 1930.

⁴JV, August 1930, p. 8.

During the vacation, acting-principal, Crawford and his staff were kept busy¹ preparing for the special school term that was added to facilitate the changing of the school year. Only those students who were needed to keep the industries operating, and who needed to build up a credit, were on campus. Besides that there were seven Cuban students for whom a special term was arranged during the vacation.²

While the school celebrated the prospect of additions to the staff, they regretted the loss of those who were connected to the school in various capacities for a number of years. Bailey migrated to the United States to further his studies and the Meekers moved to Kingston. Sunday evening, 27 July, the school family gathered in the dining room to bid Bailey goodbye. Many speeches were given and Bailey was presented with a leather wallet with a matching loose-leaf memoranda book.³

The special term began 27 August instead of 20 September 1930. At eight o'clock the great bell announced the hour to begin matriculation. Faculty and students assembled in the chapel expressing their purpose and determination by singing the hymn "Come Let Us Anew Our Journey Pursue." W. L. Adams, education secretary of the Inter-American Division, and H. J. Edmed, chairman of

¹ IAD Minutes, 2 June 1930.

² "WITC," JV, August 1930, p. 7.

³ JV, September 1930, p. 7.

the school board, were there to address the students and give an explanation for the non-arrival of the new president. Among the new students were four from Cuba, two from Bermuda, and three from Honduras. As the students matriculated and assignments of study were given to them, they realized that the term would be exciting and heavy. A few students who arrived two and three days later, discovered that "catching up" was a difficult matter.¹

Tuesday, 9 September, was a day of excitement at the college. A telegram from the Kingston office announced the arrival of the new president. The official car was to arrive promptly at six o'clock. After making things ready for the reception, the students lined up at the entrance gate and patiently awaited the arrival of the president. According to one student:

We felt like a family whose absent parents were about to return, and we waited with our ears strained to catch the first sound of the Conference President's car. Soon our patience was rewarded. A long blast caused all eyes to turn toward the gates, and we stood attention as the two cars sped by. The girls waved their handkerchiefs, and the boys their hats, all shouting, "Welcome." Then a formation-march followed the procession, and the president and Mrs. Shafer and their three dear little girls were introduced to the members of the faculty.²

In honor of the new president, the college gave a special tea after which a program of music and speeches was given.³

¹"WITC," JV, October 1930, p. 7.

²"WITC," JV, October 1930, p. 7.

³Ibid.

"Empire Health Week" which had always been a feature of the college program was celebrated in the second week of October. On Sunday night, 5 October, a health program was given in the chapel under the supervision of Mrs. Peake. The participants used recitations, songs, and dialogues to bring out important points on the care of the body. During the chapel period on Monday morning Dr. Woodman of Mandeville gave a lecture on foods--he endorsed the vegetarian diet that was being practiced at the school.¹

Scenes from West Indian Training
College During the 30s

The new school year began 6 January 1931. Tuesday and Wednesday were spent in registration and lining up the daily programs. Some of the classes met on Tuesday, however, to receive assignments for Wednesday, 7 January. Tuesday night at 7:30 the faculty and students gathered in the chapel for a short formal program composed of musical selections and short talks. Edmed, the chairman of the school board, and the Meekers were present to pledge their support of the school. The students showed keen interest and determination in their education from the first day of school. Up to 27 January the enrollment totaled seventy-nine students. Even though four more had made definite plans to attend the following week,

¹V. M. Peake, "WITC," JV, November 1930, p. 7.

the school had experienced another drop in the enrollment.¹

On Sunday, 18 January, the school was favored with a professional visit from Dr. H. Johnson. One of the requirements of the school was a physical examination for each entrant and a number of students had been in school a year or more without a check-up on their physical condition. Johnson, therefore, was called in by the school. At the end of his examination he was able to give a good report on the condition of the students, except a few who needed minor attention.²

Saturday night, 11 April, Mrs. Peake and the domestic science class provided the entertainment for the school family. The audience was told in recitation and song the right and wrong ways of preparing foods. A demonstration was given by Miss V. Walker, showing the correct way to set a table, and a dialogue representing the domestic science class at recitation was followed by a laboratory period to put into practice the lessons learned. On that same day, heavy showers relieved the college of its water problem.

Mrs. Parchment's last chapel talk was a source of inspiration to the students who were earning their way through school. She gave the experience of a young man in the United States who returned to school at the age

¹ E. M. Edmed, "WITC," JV, February 1931, p. 9.

² Ibid.

of nineteen after having been at work for several years. As he had left school in the fifth grade, it was necessary for him to go back to church school and take his studies with students who were much younger than himself. From that time until he completed his college course his way was beset with obstacles and difficulties of many kinds, with occasional easy times. But his determination to obtain a Christian education buoyed him up and he kept his mind fixed on his goal that he eventually attained.

Another young man who attended West Indies College had no financial backing and was obliged to put his pride aside while he milked cows, helped to build the stone wall around the property, ploughed with mules on the farm, and sometimes helped in the laundry by turning the washing machine. In the pursuit of his studies, his teachers noticed that although he did not always secure an "A" grade, there was always a spirit of perseverance and a determination to push for success. If he failed, he did not get discouraged and give up. He tried and tried again until he mastered whatever difficulties he had.

Leaving Jamaica he finally reached Pacific Union College where he completed his pre-medical course, then proceeded to the College of Medical Evangelists at Loma Linda. In April 1931 Mrs. Parchment received his photograph taken in cap and gown on the occasion of his graduation as a medical doctor.¹

¹ E. M. Edmed, "WITC," JV, May 1931, p. 7.

Thomas Galliano was congratulated in October 1931 for being the first student at the college to be successful in the Intermediate Examinations in bookkeeping set by the Institute of Bookkeepers, London. He was the only student from West Indian Training College who had entered for the examination. The English II class also rejoiced with a member of the class who had received fourth place in the "Honorable Mention" of the book reviews contest conducted by the Oxford Press. Fifteen hundred boys and girls, not over sixteen years of age, had entered the contest in which three prizes beside ten honorable mentions were offered.¹

On Monday, 24 October 1932, the college closed another year of operation. The exhibition of class work and industrial products was held on the same day and was attended by many people. There were displays of arts showing in pastels, pen and ink, drawings, etchings, oils, and water colors. Also, the portraits, fruits, flowers, birds, animals, and landscapes, reflected hard work. Class work in mathematics, bookkeeping, history, scripture, home nursing, literature, composition, rhetoric, and Latin along with samples from the college printing shop were exhibited in the library. In the room usually occupied by shorthand and typing classes was a beautiful arrangement of furniture from the wood products department, the bakery exhibited pastry and bread, in the mathematics room an

¹"WITC," JV, November 1932, p. 8.

adjoining room displayed things from the sheet metal department, and in another room was an array of cakes, cookies, pies, and doughnuts from the culinary department.

By 8:00 p.m. the college auditorium was crowded with friends and relatives of the students and patrons of the school, and the seventy students were packed in on either side of the main rostrum which had been decorated for the event. The graduating class and others taking part in the program marched in and took their seats. A special program consisting of musical pieces, recitations, speeches, and the valedictory sermon on "Education" given by the president of the college, R. E. Shafer, entertained the audience and cheered the graduates.¹

The school family was privileged to have the Honorable Charles Reid, member of the Legislative Council for Manchester, address them on Saturday night 4 February 1933. Reid expressed his appreciation for the work that the school was doing and pledged his continued support of the school. A month later, E. Moren, the Education Director of Jamaica, also visited the college. He too was impressed by the school, and stated that there was a great need for more schools like West Indian Training College across the island. He noted that a combination of scholastic and vocational education was a model idea for Jamaica and that other schools of the island that were

¹ "WITC Closes School Year," The Gleaner, 25 October 1932.

clamoring for such an education would look to West Indian Training College for suggestions.¹

Also, during the month of March, the school announced the names of those who passed the London Chamber of Commerce examinations. They were:

Bookkeeping:

Colin A. Pitter (with distinction)

Ralph Galliano

Thomas Galliano

Ashton Hamilton

Arithmetic

Hughenna Gauntlett

Frederick Henriques

Alberga Laing

Between terms, T. Galliano also met the requirements for the Jones Spelling Certificate by making an average grade of 98.6 percent in the examinations.²

West Indian Training College began to celebrate "Education Week" with the rest of the nation on Sunday night, 18 June. Mrs. Rathbun, a strong supporter of the cause, brought to the attention of the students the purpose of "Education Week"--namely, to review the progress that education had made in the colony during the past century, to set forth remedial suggestions for defective methods, and to arouse a deeper interest in

¹The Daily Gleaner, 15 March 1933, p. 1.

²"WITC," JV, July 1933, p. 9.

the cause.¹ On Monday, 19 June, Professor Shafer and Mrs. Rathbun delivered addresses at the Mandeville Government School on the subjects "Education for Service" and "English in Our Schools," respectively. Then, on Tuesday evening Miss F. G. Morgan gave the chapel talk on the topic, "The Advantages of a Trained Mind." This talk "fired everyone with a zeal and determination to acquire the right education and thus be able to make their minds work soundly."² The week was brought to a close on Saturday night, 24 June, with the presentation of a pageant prepared by native talent and adapted for use at the college. The pageant featured "Mother Jamaica who learned from a scroll the charges made by the tongues of calumny against her schools, interviewing 'Everychild' who is affected by these and who with her visited some of the schools in order to prove the charges."³

During the months of April and May the school experienced the most acute drought in that area since its establishment in 1919. For the first time in fourteen years all the tanks went dry and it appeared that the closing of school before the end of the semester was inevitable. Just as the situation reached its gravest point, showers of rain filled all the tanks to overflowing.⁴

¹"WITC," JV, July 1933, p. 10.

²Ibid.

³Ibid.

⁴Ibid.

A visitor to the college in May 1933 reported the following in a letter to the Jamaica Visitor:

This excellent school, situated at Coolsworthy, a short distance from Mandeville, is one that is claiming a lot of attention, and no wonder. After being on the campus for a few hours, one is bound to ask what is the great difference between this and other colleges. The answer is simple. It is a Christian school. Another worthy feature is the excellent order that prevails in the departments where things seem to just happen. All seem to understand their duties without being told. This means a most capable faculty. As a visitor, I have nothing but praise for this Seventh-day Adventist school.¹

The closing exercises of the West Indian Training College for the 1933 school year took place on October 7-9 after the dark, heavy, threatening clouds prior to graduation had disappeared. Pastor Edmed, the Consecration speaker, used Revelation 3:10 as the basis for his sermon. B. A. Meeker who was the Baccalaureate speaker spoke from Luke 4:5. Over 400 people assembled in the chapel to listen to the graduation address, after which three persons received their certificates--Vivia Ebanks from the normal course, Uri Morgan from the junior ministerial course, and Colin Pitter from the commercial course.²

When the students returned to school on 24 January 1934 they learned that the "great" pine tree north of the administration building had been blown down by the storm of October 29. Mr. J. Cooper who was the new

¹G. L. Claypole, "A Visit to WITC," JV, August 1933, p. 4.

²Colin Pitter, "WITC," JV, November 1933, p. 7.

landscaper had dug out the tree and leveled off the spot like the rest of the campus lawn. Those students who enjoyed the shade of the tree during the sunny days expressed mixed feelings about the loss of the tree. On the other hand they welcomed the many additions made to the staff for the new semester. Curtis Parchment who had been absent for nine months returned to join the staff of the wood products department, Ashton Hamilton who had to be operated on for a broken leg that would not heal was at his usual job, Professor and Mrs. H. D. Isaac and Eileen connected with the teaching force, and the wood products department was awaiting the arrival of a new combination saw provided by the "Big Week" campaign of 1933. That piece of equipment was to speed up production.¹

Though the college was expecting an increase in enrollment for the 1934 school year, the general lack of funds throughout the fields from which students were drawn resulted in a smaller enrollment than the previous year. Several who had made definite plans to attend school were disappointed at the last moment. The school, however, was glad to welcome a few new faces, including the new president, H. D. Isaac, as well as the old ones that were able to enroll.²

¹"News Notes," JV, February 1934, p. 7.

²"WITC," JV, March 1934, p. 6.

A church-school-teacher's institute was conducted on the college campus from 9 through 14 May 1934 by C. A. Powell of the General Conference education department and W. O. Adams of the Inter-American Division. All the teachers in training at the college, plus the regular church-school teachers around the island, along with Marion Haig, Lilitto Gordon, Vivia Morgan, Eva Williams, Stella Young, Amithel Show, Mellie Folks, and N. Hinds, who were private school operators, were in attendance.¹ That was just one of the many programs initiated by the college to benefit the church community which it served.

His Excellency the Governor, accompanied by his private secretary, Commander Rushbrooke, visited the West Indian Training College on Tuesday, 15 August 1935. Although there were a few showers of rain in the afternoon, it was fair enough to allow His Excellency to make his tour and inspection of the school. He was met at the main entrance of the college by three members of the faculty, President H. D. Isaac, E. E. Parchment, and F. O. Rathbun, who in turn introduced the other members of the staff.

Making his inspection of the bakery, printery, wood products department, sheet-metal and plumbing works, and culinary and laundry industries of the institution, His Excellency took time frequently to engage in

¹"WITC," JV, July 1944, p. 6.

conversation with many of the students as he was interested in determining their ability to meet their expenses in part or whole by their earnings in the vocational departments. After looking at the library and reading room, His Excellency entered the college auditorium where the students and teachers stood and sang the national anthem.

During the chapel hour, Isaac noted that the college was pleased to welcome such a distinguished person to the campus, and the governor told the audience that he had long wanted to visit the college of which he had heard so much. He stated that he was pleased to attend at a time when school was in session. The governor expressed a desire to see an efficient needlework department started at the college, and was concerned that the library and reading room be made more inviting and appropriate for social culture. After promising to visit again with Lady Denhan, he bade farewell to the school.¹

The faculty found it necessary to waive the graduation exercises for the close of the 1934 school year, since there was only one student to be graduated from the fourteenth grade. A simple program was conducted on 22 October during which time certificates were issued.²

¹"His Excellency Sir Edward Brandis Denham, K.C.M.G., K.B.E., Visits WITC, Mandeville," The Daily Gleaner, 16 August 1935, p. 1.

²"WITC," JV, January 1935, p. 8.

On Monday night, 21 October, the 1935 school year was brought to a close with an interesting program rendered in the college auditorium in connection with the commencement exercises. The processional, "The March of the Priests," was played by Mrs. Isaac as the students, faculty, visiting board members, and the three graduates marched in and took their seats. The graduates were Edna Parchment, president of the class, Ralph Galliano, and Miss M. K. Randall. An organ and piano duet by Mrs. Isaac and Mrs. Meeker, and a vocal solo by Mrs. Andross set the stage for the main address which was given by Pastor C. E. Andross who developed the thought that those who know their God do exploits for Him.

The sermon was followed by an orchestra selection and the handing out of certificates by President Isaac. Ralph Galliano had the distinction of being the first person from Cuba to receive a diploma from the college. Other certificates were issued representing various lower courses. Seven students were entered for the London Chamber of Commerce Examination in English and every one passed with distinction.¹

The Edmeds accepted a call to connect with the Adventist college in South Africa during the 1935 school year. On 26 December 1935, F. S. Thompson and family arrived from Chicago to take the office work and head the commercial department that was previously the job

¹"WITC," JV, November 1935, p. 3.

of Mrs. Edmed. That same month, Hamilton, who had spent four years as dean of men, left the dormitory and moved into his new home close to the college, since he planned to devote his effort to full-time teaching for the 1936 school year. The Rathbuns who had spent ten years at the school were also called to Southern Junior College at Collegedale, Tennessee. Professor Rathbun was to connect with the printing department. Their leaving left vacancies for the head of the English department and the printing department. The school was able to secure the services of Professor B. L. Archbold, just graduated from Pacific Union College, to become dean of men and head of the English department. Professor C. B. Smith and his wife were also called to connect with the school for the 1936 school year, but they were not expected until 10 March. Smith was called to head the science department and his wife to take over the preceptress work from Mrs. Isaac, who had been acting preceptress since the beginning of the school year. The print shop was still lacking a person to take charge. In the absence of such a person, C. R. Wood from Contented Hall was directing the work.¹ That department did not have to wait long before it received its new director, Clinton Von Pohle, who arrived with his family from Union Springs Academy on 1 July 1936.²

¹H. D. Isaac, "WITC Notes," JV, April 1936, p. 5.

²The College Echo, 15 July 1936, p. 1.

Two new courses, news writing and public procedures, were added to the curriculum for the term beginning 17 June 1936. The first was especially for the theology students to give them a fundamental background for evangelistic advertising through the news media. The second was intended to acquaint students with parliamentary law and the conducting of business meetings with actual practice in organization.¹ Other courses proposed for that semester were journalism, educational psychology, Bible ancestry, and advanced physiology.²

The science department received much attention during the second semester of 1936, since the large mathematics building at the eastern side of the administrative building and the adjoining room to the chapel were reconstructed and equipped with the necessary fixtures to enable a proficient instruction in scientific experiments. That department had been neglected in the past, but C. B. Smith was determined to make it worthy of its name.³

Eight seniors representing the commercial, normal, and ministerial courses comprised the graduating class of 1936, which boasted of being the largest class in the history of the school. The graduation program for the class consisted of the consecration service, 16 October

¹The College Echo, 25 May 1936, p. 2.

²Ibid., p. 4.

³The College Echo, 15 July 1936, p. 1.

at sunset; the baccalaureate, 17 October at 11:00 a.m.; the senior class program at 4:30 p.m., 18 October; and the commencement at 8:00 p.m., 19 October. That year the commencement service was held on Sunday for the first time to accommodate those who had to work on Monday.¹

A representative number of the alumni in the college office on the evening of 18 October 1936 discussed the matter of an alumni association and appointed a committee to draft a scheme for the beginning of such an organization. The constitution and bylaws of government which follow were suggested:

Name: The organization shall be known as The W.I.T.C. Alumni Association.

Aim: The aim of the organization shall be to keep the "college spirit" alive in each member.

Motto: The motto of the organization shall be "Service."

Official Organ: The official organ shall be The College Echo.

Membership: Membership shall be opened to (a) all 14th grade graduates of W.I.T.C., (b) all graduates from the Academic Course of 12 grades; (c) all members shall be required to pay an entrance fee of 3s. and a monthly subscription of 6d.

Members with subscription in arrears for nine successive months shall forfeit privileges of membership until such arrears are paid.

Discipline: That for gross offenses members be disciplined by: (a) withdrawal of membership; (b) suspension; (c) any other approved form of correction.

Officers and Their Duties: The personnel officers of the organization shall consist of a president, vice-president, secretary, assistant secretary, and a prefect.²

¹ The College Echo, 2 December 1936, p. 2.

² "Alumni," The College Echo, 1 February 1937, p. 3.

In spite of the difficult time in Jamaica, West Indian Training College was experiencing relative success in its endeavors, especially during the last few years of the 1930s. According to Isaac, at the end of the 1937 school year,

a retrospective view would reveal many signs of progress with definite accomplishments, one of which was the marked increase in enrollment over last year. Including the lower grades, there has been an increase of about forty-five over that of last year. . . . More interest is being shown today in West Indian Training College than at any time in its history. There are more inquiries being made about the college, and more young people have written to us stating that they are definitely planning to be here next term, than at any other time. This should be a good indication that we will have the largest enrollment next term in the history of the institution.¹

The college was faced with financial and immigration problems in obtaining teachers from abroad to fill the many vacancies that frequently arose for qualified teachers. In an attempt to solve the problem it was decided that promising students at West Indian Training College would be sent to study in the United States to return to the college as teachers in specialized fields.

In 1937, therefore, the auditing committee of West Indian Training College recommended to approve the recommendation from the Antillian Union Mission that Eric Parchment be sent to the United States for definite educational research and study along industrial lines,

¹"Isaac Speaks of Progress," The College Echo, 10 October 1937, pp. 1, 4.

the expense to be decided in the ratio of two-fifths to Antillian Union and three-fifths to the Inter-American Division, up to an amount of \$600.00. It was also voted to ask the General Conference to assist with the expenses.¹

The increase in enrollment at West Indian Training College resulted in an increased attendance at graduation exercises. This forced the administration of the school to make new arrangements for the 1938 graduation. After some consideration it was decided to have the commencement in the Mandeville theater, since the college chapel was too small for the occasion. According to Hamilton, the theater could accommodate many more people than the chapel, but it was still too small to seat the six or seven thousand church constituents in addition to the hundreds of friends and well-wishers who wanted to attend graduation. To avoid the disappointment of the many who would come from far and would not be able to get into the building, Hamilton warned that those who were not provided with tickets should not leave their homes with the expectation of getting in. He expressed regret that the conditions would not allow him to make a general invitation to graduation.²

¹IAD Minutes, 6 November 1937, GCAr.

²"Graduation Exercises, WITC," The College Echo, September 1938, p. 6.

Financial Problems During the 1930s

The annual meeting of the school board was held on 11 July 1933. The report of the treasurer revealed that the school was working creditably since various industries had made a profit. It was also shown that if those who owed the school would pay their debts there would be a sizable gain. Unfortunately, it was pointed out that the defaulters were making it hard for the school to maintain its credit. The board noted the improvements that were evident--the buildings had been painted to give the school a more attractive appearance, and additions had been made to the physical plant. There were disappointments, however, on the lack of a place for the young men to keep their clothes in the dormitory.

The economic condition of the island was affecting a few of the industries. The printing department was experiencing great difficulty, the woodwork department was under similar disadvantage, and although the laundry had experienced some improvements, it was carrying its work with strenuous effort. The board, therefore, resolved that a strong effort be made to collect outstanding debts and that a solid cash basis be the policy of the ensuing year.¹

At a meeting of the Inter-American Division council held on 20 December 1933, the financial policy

¹WITC Minutes, 11 July 1933.

concerning the operation of schools was re-emphasized when it was voted that the following resolutions be passed on to the chairmen of the general and local boards and the secretary and auditor of the West Indian Training College:

Whereas, the Working Policy of the Inter-American Division clearly outlines the cash policy as the only plan for the operation of the training schools in the Inter-American Division, with no alternative for the student to continue his work on any other basis, the wording of which policy is stated on page 41, which says:

Schools shall operate on the Cash Policy as regards students' accounts, the plan involving: (a) Thorough understanding with the student before entering classes; (b) definite times for settlement during the year; (c) the issuing of statements of students' accounts to be prompt and regular; (d) scholarships credit and diplomas to be subject to assurance that accounts with former schools or tract society are adjusted.¹

According to the minutes, the operating statement of the West Indian Training College of 1 February 1930 showed personal accounts receivable amounting to £638, and commercial receivable accounts of £233, a total of £871. At the end of 1933 those figures had increased to personal accounts receivable of £770, and commercial accounts of £583, a total of £1,353.² Thus, the division was forced to legislate financial policies to ensure the continuation of the school during the economic depression of the 1930s.

The financial condition of the college was not

¹ IAD Minutes, 20 December 1933, p. 1021.

² Ibid.

getting any better, yet the personal and commercial accounts kept rising. Whereas, at the end of 1933 there was an account total of £1,353, at the end of 1934 the personal accounts had increased to £1,110, and the commercial to £1,195, or a total of £2,305.¹ That figure did not include the depreciation allowance that was made by the auditor each year and the £800 that had been written off as a loss on students' accounts, plus the £860 that were still standing against the accounts of students.²

In a letter dated 30 May 1935 from the treasurer of the Antillian Union, reference was made to the increasing seriousness of the financial condition of West Indian Training College. The attention of the division was called to the necessity of making some provision for the operation of the college without increasing its liabilities, and of making plans for early payments of the outstanding obligations of the college.³ The committee acted by passing the following resolution:

Whereas, the accumulation of students' accounts in our training schools constitute a real menace to the financial safety of the institutions. [sic] We recommend that our managers in these institutions of learning adhere to the policy of keeping the students from indebtedness to the school to the very

¹ "WITC," JV, January 1934, p. 6.

² IAD Minutes, 12 June 1935.

³ Letter of Antillian Union Treasurer to Inter-American Division Committee, 30 May 1935, IAD Minutes.

best of their ability, and that the boards of these schools stand by them in maintaining this policy, and that we hold the following standards: (1) That the student be not accepted except on the basis outlined by the board; (2) That the account of the student must be paid for the former year before he is allowed to enter for the next; and (3) That the student enroll under a definite plan as outlined by the board as to the time for the payment of the fees, and that a time limit be set beyond which he cannot go without a definite action of the board or its executive board.¹

The committee asserted that if the established policy for the guidance of governing boards and the management of the institutions had been followed strictly, the West Indian Training College would be financially secure. Therefore, the committee resolved

That we again call the attention of the officers and members of the general and local boards of the college, and also that of the manager of the institution, to the grave responsibility they must assume if they fail unitedly to insist on the strict adherence to the policy of requiring prompt payment of all student bills in cash, or labor that can be converted into cash, or its equivalent, and resolved, that as rapidly as possible all students' accounts now outstanding be collected, using such methods as are in keeping with our Christian business principles.²

The following day, 13 June 1935, the committee voted to make a special allowance of \$150.00 to Bender Archbold to assist him in taking up special work preparatory to his teaching in the West Indian Training College.³

A committee was appointed to study the financial

¹IAD Minutes, 12 June 1935, p. 1021.

²Ibid., p. 1022.

³IAD Minutes, 13 June 1935, p. 1022.

situation of the college in June 1935. The result of the study revealed a serious condition of the financial status of the school, and the necessity of careful study and laying of plans to relieve the institution of the situation. A letter from the General Conference treasurer had also called the attention of the division to the importance of laying definite plans for the liquidation of those obligations as soon as possible.

In response, the division recommended that the Antillian Union committee call a combined meeting of their union committee and the West Indian Training College Board at Mandeville, on 19-26 December, to give careful study to the problem.¹ Then, the division, in a meaningful way, approved a plan of assistance to West Indian Training College to help alleviate its indebtedness. Later, in a meeting of 15 December 1935, the following appropriations were made to West Indian Training College:

From Harvest Ingathering 1935:

Antillian Union Mission	\$1,500.00
Jamaica Conference	750.00
Rent Funds from Union with the Division	<u>500.00</u>

\$2,750.00

From Harvest Ingathering 1936:

Antillian Union Mission	\$1,525.00
Jamaica Conference	1,000.00
Inter-American Division ²	<u>1,000.00</u>

\$3,525.00

¹IAD Minutes, 15 July 1935, p. 1038.

²IAD Minutes, 15 December 1935, p. 1111.

In a meeting of the Inter-American Division committee on 16 August 1938, study was given to the representations of the Antillian Union committee regarding an emergency which had arisen at West Indian Training College. The presentation indicated that for several years heavy losses had been incurred in the operation of the school and that the accumulation of losses had resulted in indebtedness to Kingston merchants. In addition, the losses caused the plant to run down, so that an expenditure was necessary to save the buildings and equipment. The report of the survey committee revealed that there was approximately \$7,500 of accounts payable in the city of Kingston, in addition to \$1,000 borrowed from the Antillian Union and \$1,000 borrowed from the Jamaica Conference.

Demands for payment of accounts payable had become so insistent that the credit of the college had been jeopardized and court proceedings had been effected or threatened in several cases. In order to solve this problem, the college lodged a request with the division for approval of a plan to borrow \$6,000 from a local bank to meet the most pressing obligations.

In giving consideration to the requests for assistance, the division committee divided the needs into two classes: the liquidation of pressing indebtedness, and provision for repairs and improvements of the buildings and equipment. With reference to the first need it

was voted: (a) to place before the General Conference a request for an emergency appropriation in the amount of \$2,500 to assist in the payment of the current indebtedness of the school; (b) to authorize the school to borrow \$1,000 from a bank in Jamaica for a period of one year, with interest at 5 percent; (c) to recommend that the loan made by the Antillian Union to West Indian Training College early in 1938, in the amount of \$1,000, be written off as an appropriation to the college; (d) to recommend that the loan made by the Jamaica Conference to West Indian Training College, in the amount of \$1,000, be written off as an appropriation to the college; (e) that an emergency appropriation be made by the division to the Antillian Union for West Indian Training College in the amount of \$500; (f) to recommend that additional appropriations of \$500 each be made by the Antillian Union and the Jamaica Conference; and (g) that the college pay on its indebtedness \$1,000 from depreciation reserve funds to be set up in 1939.

With reference to the second request, it was voted to recognize and express appreciation for special contributions to equipment funds previously provided in appropriations by:

Antillian Union	\$ 500.00
Jamaica Conference	250.00
Elder & Mrs. H. M. Bender	275.00
R. S. J. Hamilton	100.00

F. I. Mohr	<u>25.00</u>
Total	<u>\$1,150.00</u>

It was further voted to approach the Pacific Press Publishing Association for an appropriation of \$2,500 to West Indian Training College for the purpose of strengthening the printing department and to explain the urgent needs of the college to the General Conference with the view of allowing such appropriations to come through to the college in addition to the regular budget.¹

The appropriation did not solve all the financial problems of the college, but they helped to clear it of outside indebtedness.

Library

The library was enlarged during the summer of 1923 to better meet the needs of the growing student body. At first the book shelves were almost empty, but frequent additions increased the collection to one thousand books by the end of the 1924-25 school year.² Under the capable leadership of Ivy Andrade, the library became more useful during the 1925-26 school year than ever before. She was the first person to begin a classification and systematic arrangement of the books for easy access. The magazine rack that was donated by the 1924-25 graduating class was polished and set in use,

¹ IAD Minutes, 16 August 1938.

² WITC Sixth Annual Calendar, 1924-25, p. 23.

and new tables of convenient height were placed in appropriate locations to facilitate study in the library.¹

The students returned for the 1929-30 school year to find that the library had been completely reclassified and catalogued with the latest system, making the 1,300 volumes of much more use to them.² The library also received much attention during the semester. It was presented with a beautiful hand-painted picture by the art class; the senior English history class donated a book on the life of the Prince of Wales; and a friend of the school gave the library a framed picture of King George V that was posted on the wall. Those gifts, along with an addition of over 100 new volumes, made the library a place of more importance to the students.³

Year by year the library was improving. During the 1934 school year fifty-eight books were added to the collection bringing the total to 1,953 volumes. By September the library was subscribing to a variety of magazines, including The Literary Digest, The Atlantic Monthly, Popular Science, The Nature Magazine, The West Indian Critic, The Etude, and Ministry. The English teacher, Mrs. Rathbun, made frequent use of those

¹"WITC Items," JV, December 1926, p. 5.

²O. W. Tucker, "WITC," JV, October 1929, p. 6.

³O. W. Tucker, "WITC," JV, January 1930, p. 6.

magazines in her classes and chapel talks.¹ By February 1936 the collection of books had increased to 1,990 volumes.²

During the 1936 school year some new books and magazines were added to the library collection. Among them were: Adolescence Psychology, by Brooks; Philosophy of Education, by Horne; The High School Teacher in the Making, by Schorling; Standard Tests in the Elementary School, by Webb and Shotwell; Psychology and the New Education, by Pressey; Reporting for Beginners, by MacDonald; and The Short Speech by Baker. To the magazines were added: The Journal of Educational Psychology and Journal of the National Educational Association. Aside from the books that the college purchased, Mrs. Rathbun donated over 100 books to the English department.³

Thus, by August 1938 the library collections had increased to over 2,000 volumes and a magazine rack with current copies of twenty of the world's leading magazines. The library room had on its walls pictures of various scenes portrayed in literature as well as the mottoes of several graduating classes. It could easily accommodate sixty students. The building that formally housed a chapel and a dormitory had been renovated to fulfill a

¹"WITC," JV, January 1935, p. 8.

²"Our Training College," JV, March 1936, p. 4.

³The College Echo, 31 August 1936, p. 3.

great need on the campus.¹ The library placement was receiving more attention as a necessary part of the development of the college.

Summary

There was a growing dissatisfaction over the effectiveness of elementary education in Jamaica during the mid-1920s, but nothing was done to solve the problems until suggestions for an investigation of the complaints influenced persons within the Jamaican Legislative Council. Investigations revealed that the standard was low and that the system was aimless and foreign to the people it was intended to serve. The absence of a proper structure and the lack of policy for education were the result of the dividing of responsibilities for education between the government and the denominations. In an attempt to alleviate the problem, a simplification and revision of the curriculum was suggested. Physical training was linked to the provision of playgrounds and foods for the undernourished; schools were graded as primary, junior, and secondary; and supervisory positions were attached to the Department of Education to direct the schools.

While the public schools were undergoing reconstruction, the Seventh-day Adventists were busily establishing church schools as feeder schools for West

¹The College Echo, 15 August 1938, p. 5.

Indian Training College, since they believed that the preparation of students in the public schools was not adequate for those to be trained as workers for the church. The Adventist schools received much patronage from the non-Seventh-day Adventist population.

To meet the growing need of the church for more qualified workers, West Indian Training school upgraded its program from an academy to a junior college in 1924. In order to accommodate students who were unable to finance their education, industries were provided to enhance personal development and to give students an opportunity to earn their school expenses.

The difficult period of the late 1920s and the 1930s resulted in a time of instability at the college where enrollment rose and fell, industries experienced moments of prosperity and uncertainties, and the financial conditions of the school forced the organizations and governing bodies of the college to enact stricter financial policies for the survival of the school. In spite of the problems, however, West Indian Training College survived the difficult period better than some existing industries and organizations in the neighborhood, and continued to produce workers for the church.

CHAPTER V

COOPERATIVE VENTURES AT WEST INDIAN TRAINING COLLEGE 1924-1939

West Indian Training College operated as a family during the period of its early development as a junior college. As such, students and teachers participated together in the activities on and around the campus. As a team, all worked for the common goal of preparing workers for the church to spread the gospel. This chapter focuses on some of the joint efforts of students and teachers that contributed to the success of West Indian Training College during the period 1924-1939.

Industrial Involvement

When the junior college program was added in 1923, the industries were just getting started. There was a well-equipped furniture and cabinet-making department which was securing a good amount of commercial business, but it lacked a sand-papering machine and a number of individual sets of tools for the carpentry students. The agricultural department was assuming all its expenses, supplying work for a number of students, and providing the school family with enough vegetables and ground provisions. A survey revealed that there was a great demand for gutterings,

galvanized pails, and pans of various kinds, so the school erected a building to house a sheet-metal factory to cater to that need. Plans were also formulated for the beginning of a print shop.¹

By the end of the 1924-25 school year, the industries, utilizing student labor, had added to the campus six classrooms with modern commercial and laboratory equipment; two large dormitories--one for the ladies and one for the men; a Delco lighting system; two cottages for teachers; a furniture factory and outlet; a well-furnished agricultural department; a large assembly room with a seating capacity for 500; and a large building attached to the assembly hall where the sheet-metal factory was nearing completion. These additions were necessary to help the ten teachers and the 135 students to attain their goal of service to the church.² When Rathbun arrived in Jamaica in August 1925 to join the teaching staff of West Indies Training College, he was pleased with the Industrial progress of the college.³

Rathbun asserted that the woodwork department was turning out an excellent grade of mahogany furniture and orders were coming in as fast as they could be filled. The more recently established sheet-metal factory was

¹W. H. Wineland to W. A. Spicer, 19 February 1920, RG21, GF, GCAr.

²WITC Sixth Annual Calendar, 1924-1925, p. 23.

³F. O. Rathbun, "WITS," IAM, November 1925, p. 5.

not fully equipped, but the workers there were turning out quantities of galvanized iron and tin-wares for domestic and commercial uses. At that time, the farm was the largest industry with a diversity of crops that supplied all the needs of the school, plus extra for sale. Fifty sacks (three tons) of pimento (allspice in the United States) were harvested and sold during the summer of 1925. Rathbun noted that he was pleased to see the earnestness with which the students did their work and the appreciation they demonstrated for the efforts of their teachers.¹

The 1925-26 school year experienced a drop in enrollment, but the industries were not, at first, affected by that decrease. During the first part of the year the sheet-metal industry was moved into its new building, 24 feet by 32 feet, with equipment consisting of a metal break, a wiring machine, a pair of circular shears, a beading machine, and the common sheet-metal tools. Tailoring was also started by C. N. Mullings in the basement of the boys' dormitory. Two boys served as apprentices.

The agricultural department continued to produce enough food for the school and for sale. There was a poultry run and house with seventy Brown Leghorn fowls. The thirty heads of cattle supplied all the milk needed, and the seven mules and three horses were used to plough

¹Ibid.

the land and for transportation. There was also under construction a section of a proposed million-gallon reservoir designed to be used in watering an extensive vegetable garden. The bakery was at that time producing 1,000 one-penny loaves of bread per week for both school consumption and outside use. On graduation day, 8 June 1926, produce from the farm, food from the kitchen and bakery, and stiff-collared white shirts done in fashionable style at the laundry were exhibited.

All the buildings were erected by the carpentry industry which began with the school. That industry also did construction for people who lived close to the school. All the work of the institution was done by students and teachers. Competent instructors worked with students on the farm, in the homes, and in the shops--teaching by precept and example.¹

All the work at the laundry was done by the students, under the direction of Miss Vida Hamilton, since the women who helped were dismissed at the end of the 1925-26 school year. Work on the campus grounds was done by the junior boys who were supervised by Nation. They had a new lawn mower that enabled them to keep the lawn trimmed and neat, adding to the attractive feature of the college. The boys' dormitory was equipped with new bathroom shower facilities that same year.²

¹WITC Sixth Annual Calendar, 1925-26, pp. 10, 11.

²"WITC Items," JV, December 1926, p. 5.

In retrospect, the students reported that the semester ending 21 December 1926 was the best they had experienced. According to the rhetoric class, the cabinet department had a busy season with more orders than they were able to fill. Wineland superintended the work, B. R. Hamilton was foreman, and there were seven students who were able to pay a good portion of their expenses--which averaged over £80 per month--from that department. Rathbun presided at the turning lathe, using several pieces of new machinery that were added that semester. In the afternoon, four students directed by Beresford worked in the sheet-metal shop which supplied the Kingston merchants with orders averaging over £60 monthly. The farm, with twelve student workers, under the direction of E. E. Parchment, was showing signs of a good harvest as there were over forty inches of rainfall that semester.

At the beginning of the semester there was a change of management and procedure at the bakery. Parchment was put in charge and he employed only six young men who were attending school on a regular basis. The bread output increased to over 4,000 six-penny loaves per month. Mullings' tailor shop was able to keep to its reputation of doing first-class work and employed three student apprentices. During the semester the largest water tank that was constructed on the hill across the garden was filled for the first time, and the

auditorium--which was used for both chapel and church--was varnished inside and painted outside.¹ Worthy of mention were also the cement walk that was constructed in front of the ladies' home, the new locks placed on classroom doors, a new entrance to the tailoring department, and a room that was prepared for polishing furniture.²

The sheet-metal shop did very good business during the months of January through April 1928, as it was pressed with a demand for orange-oil containers, beside the several large orders that it had received for roofing and guttering.³

All of the industries were rushed with orders during the first semester of the 1928-29 school year. As a result of a long drought, many calls were made for guttering which provided the sheet-metal department with more work than the workers could manage. The potato crop yielded in abundance--a value of £100 of which one-half was sold to dealers in Mandeville to compensate for the pimento crop that did not yield as usual that year.⁴

The industries began the 1929-30 school year with signs of a very busy and prosperous period ahead of them.

¹"WITC Items," JV, January 1927, pp. 6, 7.

²W. H. Wineland, "WITC," JV, February 1929, p. 4.

³"WITC," JV, April 1928, p. 8.

⁴R. J. Sype, "The First Semester, 1928," JV, December 1928, p. 7.

The furniture factory was engaged in a profitable remodeling contract near Mandeville, while it was also producing furniture for local consumption. The sheet-metal shop could not keep pace with the orders that were coming in, even though it was being operated at its maximum capacity. Good business was also coming up and the poultry and livestock were increasing. Beside, the bakery was producing at maximum to keep pace with the great demand for the bread which was considered as the best in the entire island.¹

Although the industries were busily engaged in producing merchandise for local consumption and for sale, they found time to improve the physical plant. By the end of the first semester 1929, a new three-room cottage was almost completed so that one of the teachers could move in and the congestion in the dormitories could be relieved. The cabinet shop had also built a new filing cabinet to put with the new Burroughs Adding Machine that was purchased for the office. They also built a new showcase for the supply store to exhibit the purchases for the convenience of the students.² The roof of the old building at the back of the chapel was torn off and the building was converted into a water tank. At that

¹O. W. Tucker, "WITC," JV, December 1929, pp. 5, 8.

²Ibid.

time the college had a good supply of water, but there was the need to secure a large reserve.¹

During the summer of 1930, a fowl house was erected for the prized leghorn stock to which Parchment had given special attention. Twenty of the pure-bred brown leghorn and five young turkeys were transferred to the new poultry house. Four hens and one prized gobbler of imported stock had been purchased to begin the rearing of turkeys on the farm. The harvesting of red peas, corn, and pimento kept the "barbecue" and the farmers busy for the last half of a summer whose excessive heat had driven some of the residents of Kingston to seek refuge among the hills of Mandeville. This resulted in an increase in sale of bread for the bakery that summer. In addition, a new engine was positioned at the back of the woodwork shop to provide the school and the industries with more energy.²

During the Christmas vacation of 1930, Hamilton, superintendent of the woodwork department, secured three contracts amounting to over £1,000. The first was for painting and repairing the Manchester Club to which the elite of the town belonged. The work would therefore be an advertisement for the college. The second was a similar job for the manager of the Motor Car and Supplies

¹O. W. Tucker, "WITS," JV, January 1930, p. 6.

²JV, August 1930, p. 7.

in Mandeville. The third was a large contract for building an addition to the Brampton Girls' School. That contact took over six weeks, but it was finished before the beginning of school in January. Although those jobs meant an expansion of the college industry, nevertheless, the manufacture of furniture was not hurt. In the absence of Hamilton, Lee Fletcher took charge of the furniture production and kept up with the orders. The sheet-metal department was also busy as Beresford and his staff were working in the district re-roofing and guttering the Mandeville Hotel among other jobs. Crawford assisted in those projects while he was carrying his responsibilities as acting-president.

Students returning to the college were happy to note the improvements that had taken place during the vacation. The dormitories had been brightened with more paint, book shelves had been placed in the students' rooms, the chairs and tables had been varnished, window-curtains were placed in the dining room, and the library had been thoroughly renovated.¹

Work on the new teachers' cottages that had been transferred to the other side of the street also began during the 1930 Christmas break. The building project provided opportunity to several boys to learn more about construction while they earned a portion of their school

¹Ibid.

fees.¹ It was also about that time that the printing industry was added to the school.²

The Commissioner of Education for Jamaica visited West Indies Training College during March 1931. He did not exhibit great interest in the regular school work, nor did he seem too concerned about the academic achievement of the college, but he was overwhelmed by the industrial program of the school. He asserted that he did not understand how the school could carry on such a variety of well-equipped industries along with the academic program³ His visit was an evidence that the educational men of the country were interested in the progress of West Indian Training College in a time of economic crisis.

In April 1931 the college received a gift of a fine turkey gobbler from a lady breeder in Canada who had one of the largest flocks of Mammoth Bronze turkeys in North America. She had, in a casual way, learned about West Indian Training College where young people were able to earn a part or all of their expenses while in school, and wanting to assist, she sent the gift. The gobbler journeyed over 2,500 miles across Canada from Alberta to

¹E. M. Edmed, "WITC," JV, February 1931, p. 9.

²WITC Calendar, 1932, p. 8.

³F. O. Rathbun, "Right Views of Life," JV, April 1931, pp. 6, 7.

Halifax and then ten days by boat to Kingston, Jamaica. It arrived, however, in good condition.¹

Incessant showers of rain during August 1931 resulted in a heavy loss of vegetable crops at the college. At the first sign of sunshine, however, the farmers began to work hard to regain some of their losses by adding a new crop of plantain suckers from which they were expecting high returns. A drop in the price of pimento and the low yield of the crop compounded the problems on the farm. The rain did not, however, affect the milking herd that was producing an average of fifty quarts of milk a day. The poultry department compensated for some of the losses on the farm, since it was able to supply different parts of the island with pure-bred chickens, among which were Brown Leghorns, Wyandottes, Rhode Island, Indian Game, and other half-bred ones. There were also Bronze and Canadian turkeys.²

The woodwork department had enjoyed a successful year as it climbed from an income of £50 per month at the end of the 1929-30 school year to an income of £100 per month by summer 1931. According to L. L. Dunn, the industries were prosperous even in difficult times because of the efforts of those who worked in them. He asserted that

¹E. M. Edmet, "WITC," JV, May 1931, p. 7.

²L. L. Dunn, "WITC," JV, September 1931, p. 8.

the young men are eager to make a success and see the work which is done really represent the school. We have not been able to make products to stock because of the increasing demands for immediate orders. It has seemed really remarkable and providential that such a volume of work has come to us, when other places just like ours seem practically idle. We have every reason to believe that the Lord has a special care for the work here.¹

The industrial feature of the college was meeting a very important need, as this was the main source of income and advertisement for the college and the only source of income for most of the students in the 1920s.

W. L. Adams, education and Sabbath school secretary of the Inter-American Division, and F. I. Mohr, auditor of Antillian Union, met with the college board on 30 August 1932 when the college was authorized to purchase a small Morris Cowley van for delivering bread.² The purchase of the van signified an increase in the production of bread, since the van would now be able to take this product to all parts of the island.

The last few months of 1933 were difficult for most of the industries, since many of them had been scarcely operating. The sheet-metal and plumbing departments were out of work and the print shop was barely surviving. But by the time the students returned to school on 24 January 1934, the industries had received enough jobs to provide them with work for the entire

¹L. L. Dunn, "WITC," JV, August 1932, p. 6.

²"WITC," JV, October 1932, p. 7.

semester and the succeeding vacation period. The storm of 29 October had damaged many buildings and crops and had created jobs for many industries at the college. J. Cooper, the new landscaper, was leveling spots from which trees were uprooted. The "great pine tree" north of the administration building had been blown down and the spot had been leveled like the rest of the lawn.¹

The print shop gained much attention for the last nine months of 1934, since it was able to complete £900 worth of work between the hours of 7:30 a.m. and 10:30 p.m. over that period. For the same period the woodwork department had an income of £1,545 7s. 6d. and an output of £2,019 3s. 6d. worth of products.²

At about 8:00 o'clock, Tuesday evening, 24 October 1935, the alarm of "Fire" was given at the woodwork department. Within a few minutes a fire of uncertain origin was raging like a furnace in the engine and dynamo rooms where a heavy stock of hardware and other wood materials were kept. At first the struggle to put the fire out seemed hopeless as it had spread rapidly before water could be had to combat the flames. But then the young ladies began dipping water from the tanks, carrying it in buckets to the young men who threw it on the flames. The fire was extinguished, but not without

¹"News Notes," JV, January 1934, p. 6.

²"WITC," JV, January 1935, p. 8.

severe loss. The two rooms which were partially covered by insurance were burnt to cinders and the equipment was severely damaged. The power and lighting system was temporarily paralyzed, but the school family was determined to have things back to normal within two weeks. According to Isaac:

The students' love for their Alma Mater was clearly demonstrated in their heroic efforts to put the fire out. It was entirely through their efforts that the rest of the wood products building was saved.¹

With the insurance money and the little that the college gathered from other sources, modern concrete, fire-proof engine and dynamo rooms were built. The mechanic discovered that the engine needed over-hauling and new parts, and since the parts had to come from England the college had to be out of lights and power for many weeks. The installation of the new parts, however, took place in time for the beginning of school on 22 January 1936, and the lighting system was working better than it had for many years.²

By 1936 some of the industrial departments had outgrown their facilities and had been struggling under limited conditions for some time, so an effort was made to update them. An addition was built onto the wood products department so that the materials could be properly housed and work could be done more efficiently.

¹"Damaged by Fire," JV, November 1935, p. 3.

²H. D. Isaac, "WITC Notes," JV, 1936, p. 5.

In less than a year after the erection of the new bakery the room had become inadequate to meet the increase in demand, so additions were made to it. The girls had been very patient in accepting the meager facilities which the dormitory offered. They had been without an inside bathroom ever since the establishment of the school. A room with modern sanitary fixtures was fitted up on the second floor with separate shower rooms within a few days after the beginning of the 1936 school year. The sanitary conditions in the young men's dormitory was also improved with new installations on the inside.¹

Improvements and repairs gave additional comfort to the young men of Cedar Hall. They also improved the general appearance of their home. The porches were remodeled, the front walls were painted, and flowers and palms were planted along the walls. The dean was given a neat office in the first room on the left of the front entrance, from which he could counsel with the young men. His apartment in front of his office was furnished with modern conveniences. Up-to-date bathroom fixtures, additional bowls, sprays in the shower room, and windows were added where there had been none. Even the trees in front of the dormitory were trimmed.

All the bathroom work was done by the plumbing department of the college. The rooms and the old bathroom on the first floor were converted into an apartment for

²Ibid.

the dean of women. It consisted of a parlor, a study, a bedroom, a dining room, and a kitchen. Again the work was done by members of the school family. Other places also received some attention. The college auditorium was repainted in ivory; the typing room was painted in lily white and the campus lawn and garden received some improvement from a skilled florist and agriculturist. Also, the business office was furnished with modern equipment. A large safe was placed in the front office just outside the door, the old counter was removed and a partition was put up to divide the office from the supply store. And the leaking roof of the girls' dormitory received some attention from Mr. Chaney. The students returned from their vacation and were amazed at the many changes and improvements.¹

Most of the school industries and labor opportunities at the college were centered around the boys, but an effort was being made to change that for the 1937 school year. A cannery where girls could be employed to do most of the work was being established. The school had ordered equipment to begin the canning of food from the farm for use at the college. Before the students went on vacation many acres of tomatoes and vegetables had been planted.

¹Ibid.

Incidentally that industry was to provide more work for the farm and the sheet-metal department.¹

Religious Involvement

Elder M. Jones and Pastor A. C. Stockhausen graced the college with a short visit on Tuesday, 15 November 1926. Before Wineland left with them for Kingston, Jones gave an inspiring study at a joint Tuesday evening worship in the chapel on the subject of witnessing.² The following months N. L. Taylor of Cuba, treasurer and auditor of Antillian Union, and C. V. Williams, who had returned from Mexico to take up duties as Conference and Tract Society secretary in Jamaica, spent several days at the college auditing the books which had not been audited since 10 May 1921.³ The Week of Prayer was planned for 4-11 December--one week earlier than that scheduled in the churches--so the visitors could be incorporated in the program and to facilitate the mid-year examinations which would begin the following week.

In one of the meetings Williams gave a striking discourse on "Present-day Idolatry." The readings were presented at chapel time at 7:30 a.m., and the prayer bands met in small groups for twenty minutes at 6:30 p.m.,

¹"Girls! Girls! Listen to the News," The College Echo, 24 September 1936, pp. 1, 2.

²"WITC Items," JV, December 1926.

³Microfilm, June 1927, FCAR.

after which the daily devotional meetings were held. The chapel period was mostly spiritual and the students looked forward to the meetings.

Among the religious features during the fall semester, 1926, were the talks on the "Importance of Little Things" by Randle; Nation's discourses on "Stick-to-itiveness;" Crawford's explanation of interesting passages of scripture which some people had declared unexplainable; Parchment's speech, "Time Lost Cannot Be Regained;" Rathbun's discourse on inertia and its application to man and his habits; and Wineland's text, "A weed is a plant that is out of place; therefore if a man is not in place he is a weed." Hurdon also visited the college twice in December. According to the school family, his chapel talk on "Setting character for the trinkets of this world, as the elephant in the picture parted with his valuable ivory tusks for worthless finery" was enjoyed by all.¹

During the colporteur's institute, 14-17 March 1927, the college observed its annual Spring Week of Prayer so that the ministers who were attending the institute could take active part in the program. R. J. Sype remained after the institute to follow up on the work he had started with some students during the Week of Prayer. Among the special features for the

¹"WITC Items," JV, January 1927, pp. 6, 7.

semester were the harvest ingathering which netted more than £60 for the conference, and a meeting of the newly formed Old Students and Teachers Association. The students asserted that the above two features served to bind the hearts of students and teachers closer together and gave all a clearer vision of their personal needs and responsibilities for serving the world.¹

Friday to Monday, 20-23 May, were busy days at West Indian Training College, since they were the closing days of the 1926-27 school year. The exercises began at the usual time at the Friday evening vesper service. The center of the auditorium was reserved for the senior and junior classes. The students marched in, appropriately decorated in the respective colors of the classes, and took their places. The theme for the evening--"Wisdom of Knowledge"--was presented by Rathbun, and the consecration message was delivered by Professor Crawford. Before the service was ended the seniors, juniors, faculty, visitors, and general student body had each in turn expressed their hopes and determination to be satisfied with nothing less than true wisdom and understanding.

Sabbath morning, following Sabbath school, the annual baccalaureate service began. The faculty, seniors, and speaker--Elder Hurdon--took their appointed places on the rostrum. After all were settled, the eleven

¹"WITC News Notes," JV, April 1927, p. 5.

graduates escorted by their underclassmates marched to the same seats they had occupied the evening before to listen to Hurdon's address on the motto of the class, "Service." Hurdon emphasized several steps in the preparation for service, and especially the climax of preparation, vision. At the time of the Young People's Meeting, the junior class gave the program which had become an annual event. Preceding the meeting was a baptismal service for twelve candidates. A special farewell service was given in honor of Professor Wineland and family who were returning to the United States after serving faithfully at the college eight years. As a token of their love and appreciation to the Winelands the students and faculty presented traveling bags, among other gifts, to the family.

The commencement exercises were held on Monday night, 23 May 1927. The auditorium and outside verandah were packed with friends, parents, and relatives who had come to witness the graduation. Syge gave a brief commencement address which was followed by the presentation of diplomas by the principal, Professor Wineland. Those graduating from the advanced normal course were P. J. Bailey, who was already working in Kingston, and Edna Wright. From the academic or four-year course were Colin Pitter, B. B. Campbell, Albert Haig, Arthur Heron, Walter Hall, Jesse

Fletcher, Florie Morgan, Louise Parchment and Miriam Williams.¹

On 17 March 1929 many students and teachers presented a public program at Campbell's Castle to raise funds for the erection of a building to house the company of believers which had been formed largely by the efforts of Parchment and others from the college.²

Harvest Ingathering general field day was set for Tuesday, 10 September 1929, and those who planned to participate assembled in the chapel where instructions were given for the event, on Monday evening. By six o'clock on Tuesday morning students and teachers began to scatter to their assigned areas all over Jamaica. In the evening they regrouped in the chapel to report and give religious experiences. They had collected over £33 that day. By 14 September they had passed their goal of £45. To the students Harvest Ingathering was more a spiritual endeavor than a financial one.³

Sype officiated at a baptismal service in which seventeen candidates were baptized on 10 May 1929. The candidates consisted of two students from the college and fifteen persons from the companies at Newport and Windsor Forrest that were organized by the efforts

¹"Commencement Exercises at WITC," JV, July 1927, p. 5.

²JV, May 1929, p. 8.

³"Anniversary Program WITC," JV, October 1929, p. 6.

of those at the college. During that semester the influence of the college was really being felt in the communities as the ministerial students under the direction of Sype were making several visits to the neighboring districts and churches.¹

The church officers' institute was held at West Indian Training College on 4-5 March 1930. Among the many who were in attendance were J. C. Thompson of the General Conference, G. Ogden of Antillian Union Conference, and W. L. Williams, education secretary of the Inter-American Division. As usual, the Week of Prayer was scheduled for that time, and Williams was chosen as the main speaker, since it was believed that he would be able to convince many young people to accept Christ as their Savior.²

West Indian Training College emphasized spiritual development for all its students. During the month of March 1931 the school family experienced a revival of reconsecration at the Week of Prayer meetings which convened three times daily (except on Saturdays) at six and nine o'clock in the mornings and at seven o'clock in the evenings. At the end of that semester a Spanish student who had come to learn English was returning home. Before he left he went to one of the faculty

¹JV, July 1929, p. 5.

²JV, April 1930, p. 6.

members and asserted: "I have learned what is right and I am going to live that way." He was not a Seventh-day Adventist when he arrived, but at the college he had learned not only how to speak English, but also how to talk with God.¹

In June 1932, W. S. Nation approached the doctor in charge of Mandeville Hospital and asked for permission to conduct a song service in the institution on Sundays. Half an hour was granted with the restriction that no tracts would be handed out to the patients, no singing would be allowed where there were serious cases of illness, and the service would be conducted before the regular visiting hour. On 3 July, a company of six persons from the college went to the hospital, taking along with them a folding organ. The main ward was the appointed place for the service and immediately the group began the service which consisted of choruses, a duet, a solo, and few verses of Scripture, followed by brief comments, prayer, a quartet, and another solo. During the singing of the first song almost the entire institution of patients, nurses, and other workers found their way to the main ward, where they occupied the beds and all available seats to enjoy the program which lasted for twenty-nine minutes. The patients expressed their appreciation for the program and the nurses

¹F. O. Rathbun, "Right Views of Life," JV, April 1931, pp. 6, 7.

remarked that they were looking forward to the next visit.¹

Missionary activity was one of the hallmarks at West Indian Training College. On Sabbath evenings groups of young people (ladies and men formed separate groups) could be seen going out into the communities to participate in some profitable missionary work--conducting branch Sabbath schools, giving Bible studies, or some other form of witnessing.²

The 1933 school year began with the Week of Prayer conducted by Pastor Mead MacGuire, field secretary of the General Conference. MacGuire's many years of experience with young people placed him in personal counseling in the various problems. According to Isaac, educational and Missionary Volunteer secretary of the Antillian Union (he later became president of the college):

The messages were presented in an exceptionally clear, and forceful, yet simple way and hearts were touched and melted by the conviction of sin. Many who had never before taken their stand for Him [God], yielded their lives to Him.³

On Sabbath, 31 August 1935, the college celebrated a day that was long remembered. Beginning at 7:30 a.m., cars and truck-loads of people from the churches and

¹L. L. Dunn, "WITC," JV, August 1932, p. 6.

²"News Notes," JV, April 1934, p. 9.

³H. D. Isaac, "A Spiritual Feast at the College," JV, March 1933, p. 6.

companies of Southern Manchester came onto the college grounds for a special Sabbath service. When the meetings began many people had to remain outside for lack of space. Following the sermon by Pastor W. H. Randle, twenty-two people were baptized by Isaac--seventeen from the company at Asia, one from Campbell's Castle, one from New Port, and three from Manchester Alms House. The matron and one of the nurses from the institution were witnesses to the scene. One of the candidates had to be carried into the water by Isaac and Parchment because he was a cripple. At four o'clock the Ordinance of Humility and the Lord's Supper were celebrated at the last meeting of the day. The teachers and students rejoiced together as they witnessed souls with whom they had labored and prayed follow the Lord in baptism.¹

Almost the entire school family went out on Tuesday, 11 September 1935, to engage in the Harvest Ingathering campaign. At the end of the day everyone returned with a good feeling that he had spent a profitable time and many expressed the desire to have another field day. As a result of that day's effort, it was reported that one man's interest had been aroused to such an extent that he desired literature be sent to him on a regular basis. Two young men met a man who was not satisfied with the doctrine with which he was familiar.

¹"WITC," JV, October 1935, p. 6.

Their contact with the man opened up the way for continued Bible study and prayer. Four young ladies did what they could to bring cheer and comfort to the hearts of the sick ones they encountered while soliciting funds. The students exhibited remarkable enthusiasm in the campaign. One young lady was asked if she had planned to participate in the campaign and she replied, "Yes, certainly. This may be my last year to do this kind of work for the Lord."¹

Thirty-eight students and teachers of West Indian Training College were guests of the Kingston churches over the week-end of 25 April 1936. The students were the speakers at the eleven o'clock hour on Sabbath. They also sponsored the Missionary Volunteer Society meeting that evening, and on Sunday evening they rendered a musical program to a crowded house of almost 1,200 people. R. H. Robertson, a senior ministerial student of the college, preached in the North Street church on the subject, "Likeness of Christ's Death and Resurrection;" M. Nembhard, a senior academic student, preached at the Rollington Pen Church on the topic, "Knowing the Lord," and T. S. Walters, an academic student, spoke in the Regent Street Church, choosing for his discourse "Casting Away of the Idol of Sin."

On Sabbath afternoon the young people of the four city churches united at the North Street Church and

¹"Harvest Ingathering Field Day at West Indies College," JV, November 1935, p. 6.

listened to a program on the subject of "Leadership," presented by Misses Gauntlett and Robertson, Nembhard, and Parchment. The college choir and orchestra rendered a program of anthems, vocal and instrumental solos, duets, and quartets as a special treat for the audience.¹

A baptism and a call to consecration climaxed a very stirring Week of Prayer, conducted at the college by Pastor F. W. Miller of Kingston, 8-16 May. Sabbath afternoon, 16 May, two students were baptized in the college auditorium, Miss Willis who had been a student at the college for five years and Miss Wilson who accepted the Lord after coming to Jamaica from Chicago. They were received into the church and extended the right hand of fellowship by professors Isaac and Thompson, and Pastor Miller.²

Members of the West Indian Training College choir, orchestra, and quartet presented their fourth sacred concert for the year in the Darliston Church on 12 July 1936. All the proceeds of the concert went to assist in the completion of the Darliston church building.³

The college was the host of over 100 guests who witnessed the baptism of twenty-five candidates by Pastor C. E. Andross, at the eleven o'clock hour on Sabbath, 11 Jyly 1936. The untiring effort of

¹The College Echo, 25 May 1936, p. 2.

²The College Echo, 25 May 1936, pp. 1, 2.

³Ibid., p. 4.

E. E. Parchment, some lay members, and students and teachers from the college resulted in the baptism.¹

On Sunday, 5 July 1936, an evangelistic effort was started in the southern part of Manchester under the auspices of the ministerial students of West Indian Training College. R. H. Robertson and A. D. Laing were put in charge of the Campbell's Castle district, and S. E. Farrell and S. F. Clark were in charge of the Grove Town district. The meetings were well supported by the many who were eager to learn more about God.²

A ministerial seminar of advanced students for Biblical research to prepare the youths to stand against the infidelity and skepticism of the day was organized in July 1936. According to Archbold, the seminar was a Spiritual organization, consisting of the more advanced students who had a burden for obtaining a fuller understanding of the deep things of God and were willing to study and research on points of interest. It was an exclusive organization, open only to those who were genuinely interested in intelligently studying biblical problems.

On Sunday evening, 3 July 1938, four of the six members of the homiletics and pastoral training class

¹The College Echo, 15 July 1936, p. 1.

²Ibid., p. 3.

³The College Echo, 29 July 1936.

began a series of evangelistic meetings at New Port and Plowden with good attendance in both places. There were approximately 100 at New Port and eighty at Plowden. The class was divided into three groups, Haig and Edwards for Plowden, Walters and Nembhard at New Port, and Pitt and Lindo slated to start in mid-July at George's Valley. The handbills distributed in the New Port area attracted many people who wanted to see "The Meanest Man in New Port Exposed."¹

The student evangelists, Walters and Nembhard, reported encouraging success in their effort at New Port. On 24 July ten persons responded to accept Christ and the Seventh-day Adventist teachings after Nembhard spoke on "A Tragic Love Story." The other student evangelists also reported increasing attendance and encouraging prospects for many souls.²

Social Involvement

The Saturday night programs for the college were organized in a meeting of the Home Club with the outgoing president, W. S. Nation, at the end of the 1924-25 school year. For the ensuing year the following officers were chosen: Pearl Nation, president; Albert Haig, vice-president; Walter Hall, secretary; and M. Andrean,

¹"Students Begin Efforts," The College Echo, 12 July 1938, p. 6.

²"Student Efforts," The College Echo, 15 August 1938, p. 3.

assistant secretary. The club provided at least one program each month and conducted farewell programs for students and teachers who were leaving Jamaica to labor in other fields.¹ It was the Home Club that provided the special chapel service on 19 October 1926 to welcome Mrs. Bertha Peak, the new preceptress and matron of the college. Their programs usually included music, games, and marches.²

There was also an entertainment committee which provided three Saturday night programs for the first semester of the 1926-27 school year. An example of the high quality programs is evidenced by an illustrated talk entitled "Around the World by Pictures," by Mrs. Rathbun; a stereopticon lecture on Egypt by Mrs. W. A. Pickering; and a lecture on "Circumnavigating the Caribbean," by R. J. Sype. One student reported that the school family received the program enthusiastically and was looking forward with great anticipation to the final program for the semester that would be presented by Mrs. Rathbun's expression students and Miss Harrison's music students.³

The tenth-grade rhetoric class led out in an informal debate on Saturday night, 7 April, with the proposition: "The officers of the Sabbath School and of

¹"WITC Items," JV, August 1925, p. 6.

²"WITC Items," JV, December 1926, p. 6.

³Ibid.

our Missionary Volunteer Society should be elected three times a year, namely, at the beginning of each semester, at the beginning of the summer vacation, instead of quarterly, as at present." At the end of the debate it was concluded that those departments of the church were not operating in harmony with the directives of the General Conference, therefore a change should be effected. A week later, the English department presented a program in the college auditorium where a debate and literary readings were interspersed by special music for the night's entertainment.¹

Much attention was given to rhetoric, writing, spelling, public speaking, and grammar at the college during the early days. It was not uncommon, therefore, to see articles of the students in the papers and magazines of that time. On 16 April 1928 student D. L. Barnes wrote a letter to the readers of the Jamaica Visitor, stating the purpose of the college and to attract students to the school. He penned:

This is a Christian institution to fit folks for service in the Lord's vineyard. We are here to build characters, to form high ideals, to be industrious, to be persons that will refuse to do wrong because it is wrong; but more than this to have our lives transformed because of love for the Redeemer. Our aim is to be of help to our brethren

¹JV, April 1928, p. 8.

in other islands. . . . We are fitted here to do the same line of work that Christ engaged in--preaching, healing, and teaching. It behooves you as a Christian to think over these aims and plans seriously. . . . Hoping that your contemplation will change your course and cause you to enroll in this institution.¹

The students were taught to translate their every day learning into useful activities as they were being prepared to work for the church. The academy and college rhetoric classes were using the Watchman to supplement their textbook.

During the 1927-28 school year the Excelsior Club was organized by the young men of the college and each year thereafter they sponsored at least one banquet in honor of the young ladies. The young people looked forward to that event, since it was one of the few occasions when opposite sexes were allowed to sit together and date each other. At the close of chapel, one day in April 1928, Urie Morgan, president of the Excelsior Club, made the following proclamation:

Be it enacted, that if any lady or ladies shall within this institution, be found studying any books or washing dishes, or shall travel upon the evening of the day commonly called Monday, 23 April, in the Year of Our Lord, One thousand Nine Hundred and Twenty-eight, at or after the hour of 7:00 post meridian, to any place except to the college chapel, thereby ruthlessly disregarding this enactment, she or they shall upon conviction thereof before the president of the aforesaid august body, forfeit and pay for every such offense the detached head of a pin. "By Order of THE EXCELSIOR CLUB."²

¹Ibid.

²WITC Tenth Annual Calendar, 1928-1929, p. 29.

On the night of 15 September 1928, the Philmelodic Club (the exclusive women's club) presented a debate on the question, "Is our Modern Civilization a Blessing or a Curse to the Human Race?" Syype, Mrs. Rathbun, and Mrs. Meeker acted as judges. The following Saturday night the entire school family enjoyed an evening of games and contests together.¹

The annual senior and junior class picnic was celebrated at Alligator Pond, St. Elizabeth, on 7 May 1929. Members of the senior class were: H. Simpson, president; B. D. Reid, vice-president; N. N. Isaac, secretary; and W. McCalla, treasurer. On their return the senior class presented the geography class with a twelve inch globe.²

One of the outstanding events of the first semester of the 1929-30 school year was the special program presented on 17 September in honor of the Philmelodians of Jamaica Hall by the Excelsorians of Cedar Hall. The men entertained the ladies with a three-part program consisting of (a) music, talks, and readings; (b) refreshments; and (c) games. Unfortunately, the third part was washed out by rain.³

During the month of November the students launched

¹"News Items WITC," JV, October 1928, p. 6.

²JV, July 1929, p. 5.

³O. W. Tucker, "WITC," JV, December 1929, pp. 5, 8.

an improvement campaign for the school. For several years the school was not painted and the colors of the building were dull and worn, so the students raised over £40 to put with the amount given by the school office for the purchase of the materials. As a final act in the campaign, the students set aside half of a day for painting. On that day both students and teachers donned their work clothes and spent from 7:30 a.m. until noon spreading paint. The girls, with the assistance of some of the teachers, painted their rooms while the boys did likewise--fifteen rooms in the girls' dormitory, and fourteen in the boys' received their first coat of paint that day. At the close of the day all the participants gathered in the dining room to celebrate with ice-cream.

After the painting was finished, the extra funds were used to furnish the rooms with small closets and mirrors. Incidentally, at that time, West Indian Training College had the distinction of being the only boarding school in Jamaica that furnished private rooms for students. The students kept their surroundings clean and pleasant because they believed that cleanliness is next godliness. The leaders in the improvement campaign were C. H. Reid, R. Bowyer, Uri Morgan, U. S. Bent, Sibil Ebanks, D. Armon, Pearl McCamey, and Viola Hamilton. The campaign ended on 11 December at chapel time.¹

¹O. W. Tucker, "WITC," JV, January 1930, p. 6.

On the night of 7 December 1929 the faculty of the college presented their final program for the semester to the students. The program was as follows:

Faculty Song: "What if it were Today?"
 Vocal Duet: "Blessed Savior, Thee I Love," by Miss Harrison and Mr. Bailey
 Vocal Solo: "Mary," by Professor Tucker.
 Reading: "Goliath," by Mrs. Rathbun
 Piano Solo: "Tremolo," by Mrs. Meeker
 Double Duet: "Within the Walls," by Messers Tucker, Hamilton, Bailey, and Rathbun.
 Chalk Talk: "The Ole Swimming Hole," by Professor Rathbun and Miss Peake.
 Baritone Solo: (a) "My Heart at Thy Sweet Voice,"
 (b) "Le Secret," by Professor Tucker.
 Vocal Solo: "The Swallows," by Mrs. Meeker
 Piano Solo: "Jessie's Dream," by Miss Harrison
 Benediction: Professor Crawford.¹

Sunday evening, 27 April 1930, the students in the normal course presented a special program depicting some of the things they had learned during the school year. A history dialogue, representing in characteristic uniform a reunion of such famous men as Christopher Columbus, Sir Peter Grant, Sir Henry Morgan, and Admiral Rodney at King's House reminded the students of those men's contributions to the development of Jamaica. The members of the geography class were formed into a group of tourists and were represented as meeting at the railway station on their way home after a trip to Europe. Students related to one another their experiences in visiting the different places they had studied in class. Miss Peake presented on the platform, three little children who were dressed in the college uniform of white middie with

¹Ibid.

navy blue skirts which they had made. She pointed out that the skirts were of the regulation length, reaching one-third of the way from their knees to the floor.

Chapel time, Monday, 28 April, was given to the graduating class. As usual, all met in the chapel, but after the opening exercises they marched down to the college entrance to witness the unveiling of the class gift. A new sign board painted black with the words "West Indian Training College" in large yellow letters, on both sides, was strategically placed where it could be seen as one approached the entrance from either direction. The presentation was made on behalf of the class by Viva Ebanks, the class president.¹

The young men's and young ladies' club had stopped functioning for some time, but they reorganized during the second semester of 1931, with Lucas Hall and C. F. Edwards as secretary and president, respectively, of the Excelsior Club and Mildren Bignall as president, and Dell Brodie as secretary of the Philmelodic Club.²

On 22 May 1934, members of the college family went around the island taking with them about 200 books which were sold for the college development fund. That day was declared as "Big Week" field day for the college. Those who did not participate in the selling of books donated

¹E. M. Edmed, "WITC," JV, July 1930, p. 6, 7.

²E. M. Edmed, "WITC," JV, May 1931, p. 7.

whatever they earned to the cause.¹ According to Dunn, "to the Big Week work the college owed its fine bakery, most of its printing equipment, and the variety of machines in the wood-products department."²

After some weeks of anticipation, practice, and counsel from their instructor, the tenth- and eleventh-grade English classes gave a special program in September 1934. Beside poems and music there was a pronunciation contest between the young men and young women, a pronunciation pantomime by the tenth grade, a demonstration of public procedure, a quotation contest by the English literature class, and a series of book charades. At the close of the program, Miss V. V. Heron, teacher of violin at the Brampton School, gave two violin solos to which the students responded by demanding an encore.³

The Big Week field day for the 1936 school year took place on 16 July when ten students went out into the community to sell books and solicit funds. Several others donated their hours of labor for the college development fund. That day a sum of £10 was gathered as a result of the united effort.⁴ Two college teachers

¹"WITC," JV, June 1934, p. 7.

²L. L. Dunn, "WITC," JV, July 1934, p. 6.

³David A. Pitt, "WITC," JV, January 1935, p. 8.

⁴The College Echo, 19 July 1936, p. 2.

also visited forty churches around the island in the interest of the Big Week campaign.¹

Motion pictures became a new feature for the Saturday night entertainment when Von Pohle, head of the printing department, entertained the school family in the college auditorium with his amateur motion picture machine on the evening of 18 July 1936. Five reels of educational films, some of which were amusing as well as instructive, were shown to a cheering audience.²

Hugh Rickets and Uriel Porter, recognized as two of Jamaica's best singers, thrilled the students and teachers of West Indian Training College when they participated in a program sponsored by the Excelsorians on 19 August 1936. Rickets, who had been known as one of the leading tenors in Jamaica, had been singing for many years and had won trophies in many contests. Porter had only been singing for three years, but when he competed in the music festival as a bass and baritone soloist, he received a gold medal for being the best bass soloist and second place as a baritone. The students and teachers enjoyed an evening of entertainment given by the "Jamaica's Best Singers" in honor of the teachers and Philmelodians.³

¹JV, 15 July 1936, p. 3.

²The College Echo, 29 July 1936, p. 1.

³The College Echo, 31 August 1936, p. 3.

On 10 January 1937 the second annual handshake was held in the college auditorium to welcome the new students. At eight o'clock that Saturday evening, the seniors formed a cordon through which the students marched to be introduced to the faculty who were lined up along the eastern side of the college auditorium. According to Archbold, the reason for such social occasions "is to bring in an air of friendliness, and make you feel that this college is your college." The occasion was celebrated with speeches from the president of the different clubs and the president of the college, along with musical selections and recitations.¹

The Philmelodians held an open house on Saturday evening, 11 September, when both teachers and young men had the privilege of visiting the decorated rooms of the young women of Jamaica Hall. The guests were seated in the park before the girls' dormitory and given a hearty welcome by the president of the Philmelodic Club, who divided them into two groups. One group remained in the park, while the other proceeded with guides to the various rooms. While each group waited in the park, the members were entertained with musical items. After the open house the entire group was further entertained with readings and piano pieces in the chapel.²

¹"Yearly Handshake," The College Echo, 1 February 1937, p. 1.

²"Phils Hold Open House," The College Echo, 10 October, 1937, pp. 1, 2.

The college family welcomed Professor and Mrs. J. Hamilton, former president and teachers of the Caribbean Training College, who had come to replace the Isaacs at West Indian Training College. They were received by a semi-formal banquet which was held in the college dining room on the very day of their arrival, Monday, 11 April 1938. As the newcomers entered the beautifully arranged dining room, accompanied by Professor and Mrs. Isaac, all the students and teachers stood and shouted "Welcome! We are glad to meet you; we are glad to greet you. Welcome to the Hamiltons!"¹ After the welcome all sat down to a healthful meal which was prepared and served by the domestic science class. Later they enjoyed a program of poems, songs, and short addresses. In response, Hamilton asserted that he felt at home, since he had worked in a similar field for eleven years.²

The United Student Movement

In December 1935, B. L. Archbold, head of the English department, discussed with a few boys the idea of establishing a student organization to foster a better school spirit. A committee was formed to take the matter to the president of the college, who granted permission to organize the club. A constitution was drafted and adopted,

¹"College Welcomes President and Mrs. Hamilton," The College Echo, 10 May 1938, p. 1.

²Ibid., p. 3.

and the first officers were selected: R. H. Robertson, president; Miss B. Bignoll, program vice-president; David Pitt, social vice-president; Thomas Galliano, treasurer; Miss P. Lawson, secretary; Aston Hamilton, assistant secretary; Wilbur Fletcher, sergeant-at-arms; Professor B. O. Archbold and H. D. Isaac, faculty advisors (see appendix D for nucleus and pioneers of the United Student Movement, a list of presidents, and the constitution).

According to Archbold, the United Student Movement was organized on Monday, 17 February 1936, in the college auditorium

in response to a growing call on the part of both students and teachers for a greater outlet for student enthusiasm, for a better correlation of student activities, and for a larger opportunity for mutual participation in college life. . . . It provides for a committee on social affairs which is to give the proper cultural training as found in a good society. It affords a practical social atmosphere which helps to rub off the sharp corners, teaches us charity, longsuffering, forgiveness, and sweetness of life. . . . The college directs the students in social, as well as spiritual, and scholastic adventures. To aid in this endeavor the "United Student Movement" was organized.¹

"Where Nature and Revelation Unite in Education" was chosen as the motto for the organization, and blue and gold were selected as the colors of the school. At the second regular meeting, plans were discussed and accepted for a school blazer. The officers were the first to receive their blazers of blue, bordered with

¹"WITC," JV, April 1936, p. 6.

gold and the emblem with an open Bible, with golden background radiating light streams toward the motto outstanding in blue.

On 18 March, the United Student Movement sponsored their first social with a banquet, celebrating the seventeenth anniversary of the college, to which were invited Dr. H. M. Johnston, M.H.R., the guest of honor, and about eighty friends and young people from different parts of Jamaica. On that occasion the blazers made their first appearance.¹ Commenting on that function, the Daily Gleaner reported:

This school is unique in many respects--it is in this little community, all by itself, where ambitious and aspiring students receive a thorough religious and practical training as well as character building, that will fit them for their life work. Here in the college is a great organization, great not from the length of service, because it is comparatively young; but because of its lofty principles and ideals--to unite all the students of both sexes in one common bond to work for the success of their college, their God, and their country. It gives promise of becoming a potent factor in the life of the school.²

Saturday evening, 16 May, at eight o'clock the "United Student Movement" presented a program that was woven around the motto of the college and the club. According to a student who attended the program, "the spirit of nature was felt because of the blending of the

¹The College Echo (Mandeville, Jamaica: 25 May 1936), p. 3.

²The Daily Gleaner, 19 March 1936, p. 2.

appropriate decorations from nature's garden and the informal arrangement of the benches."¹

The first big venture of the United Student Movement was the beginning of The College Echo to advertise the college to a wider community. F. S. Thompson stated the reason for a college paper:

West Indian Training College must have a school paper. No longer can it be satisfied with the mediocre existence of "the school on the hill." No longer can the student body, the faculty, and the managing board be content with the contacts made with the outside through the medium of the various industries of the school or with the occasional week-end visit of some parents. . . . The time has come when West Indian Training College must enlarge its borders. Its interest extends far beyond its own immediate vicinity. Information concerning it must be broadcast to the entire island of Jamaica. The large Seventh-day Adventist constituency must be made acquainted with the activity of the college. . . . College news must be broadcasted to the Division. It is because of this need for a medium of advertising and spreading abroad the college interests that the paper is being established.²

The College Echo subscription campaign, with 750 subscriptions as the goal, was launched in April under the leadership of Melvin Nembhard. Nembhard was assisted by an advisory committee consisting of Timothy Walters, Thomas Galliano, Julia Brown, and Professor Dunn. The individual goal was ten subscriptions, and those who succeeded in reaching their goal were to be entertained by the United Student Movement. All those who received

¹The College Echo, p. 4.

²The College Echo, 25 May 1936, pp. 1, 4.

fifteen or more subscriptions were granted a free trip to some interesting spot on the island.¹

The subscription campaign ended on 12 July and the girls were declared the winners of the project. They reported 280½ subscriptions, while the boys reported 293. The girls claimed the lead, however, because the boys had a higher goal since there were more of them. The closing days of the campaign were marked with high spirit and real devotion by all. Excitement reached its peak on the last day when car loads of zealous students went to different places across the island to make a final effort for the laurel that was promised to the winner.

On 15 March 1937 the school family enjoyed a picnic sponsored by the United Student Movement at Alligator Pond. It had been announced that the group would leave the campus at eight o'clock, but long before eight most of the picnickers were ready to leave. In due course the trucks arrived and the students and teachers climbed in--girls in one and boys in the other. Those of the teachers who had cars went in them while Mr. Haye followed on his bicycle. The party arrived at their destination shortly after 9:30 a.m. Within a few minutes they were in their bathing suits ready to swim, but not before Mrs. Smith and Archbold had apportioned a part of the beach to the girls and another part to the boys.²

¹Ibid., pp. 1, 4.

²"USM Picnic," The College Echo, 1 April 1937, pp. 1, 6.

A "Good Culture Week" sponsored and supervised by the United Student Movement began for the first time in the history of the college on 18 September 1937. The teachers took the leading part in that educational project, giving lectures and demonstrations on many topics: "Proper Dress," "Culture in the Home," "Sportsmanship," "The Relationship of a Young Woman to a Young Man," and "Reverence." An interesting feature of the week was the giving of a prize to the most cultured young lady and the most cultured young man. On Monday, 20 September, Mr. Pitt, the chairman of the "Good Culture Week" committee, announced N. Folkes as the winner of the young women and C. Edwards the winner of the young men.¹

On Sunday evening, 8 May 1939, the West Indian Training College bade farewell to Professor and Mrs. Isaac and Eileen when the United Student Movement gave a surprise program and presented gifts to a family they had learned to love and respect, but could not keep. The Isaacs were presented with a beautiful mahogany table, among other gifts.²

Summary

The united effort of the teachers and students

¹"USM Holds Good Culture Week," The College Echo, 10 October 1937, p. 1.

²"USM Sponsors Farewell for Beloved Teachers," The College Echo, 10 May 1938, pp. 1, 6.

that was exhibited in the industrial, spiritual, and social ventures of the college bespeak the family relationship that pervaded the atmosphere of the West Indian Training College campus during the period 1924 through 1939.

The value of physical labor as a vital need to one's total development of the mental, spiritual, and physical faculties was an integral part of the philosophy of education at the college. As was demonstrated in the enthusiastic and cheerful manner in which students and teachers did their physical chores, it was accepted by students of West Indian Training College that to acquire knowledge of some trade or occupation was necessary in addition to their intellectual development. Therefore, the college industries were seen not merely as a means of securing an education, but also for the value of labor in the over-all process of education. For this reason each person discharged his duties with faithfulness and dependability, bringing in revenue for the college and students; advertisement for the college, and physical development for both the student and the college. Indeed, West Indian training College is indebted to the industries that played a vital role in its development during the late 1920 and 1930s.

The spiritual concern of the student was demonstrated in their willingness to participate in the outreach programs of the church and college. Students took

the initiative in sponsoring branch Sabbath schools, evangelistic campaigns, Bible studies, and other witnessing endeavors because they were taught to live what they had learned by sharing it with others. The teachers taught religious knowledge by precept and example, and they got involved with the students in community programs that resulted in the conversion of many souls.

The college recognized that the normal social relationships of the young people, properly organized and directed, would offer opportunity for the development of Christian courtesy and sociability. It therefore encouraged friendly association in harmony with good social ethics by providing uplifting and recreational entertainment activities for the students. The students also formed clubs that arranged social gatherings from time to time under the direction of a social committee or a faculty sponsor. The most vibrant of these clubs was the United Student Movement, which consisted of the entire college family. The spirit of cooperation exhibited by students and teachers in the activities at West Indian Training College fostered a togetherness that contributed to the college being a happy place "where nature and revelation unite in [the] education" of workers for the church.

CHAPTER VI

AN ERA OF STABILITY AND GROWTH: 1940-1960

From a period of financial crisis and threat of annihilation in the 1930s, West Indian Training College entered a period of recovery and growth in the 1940s and 1950s when the enrollment increased and a senior college was established. This chapter begins with the historical context, which considers the state of the national education during the 1940s and 1950s. It develops the period of recovery and growth in the 1940s, continues with the pre-senior college era, climaxes with the establishment of West Indies College, and ends with a summary.

Historical Setting

The 1940s ushered in a new era of education in Jamaica. Prior to this, education was not a priority in government circles since its need was considered only after the needs of all the other departments of government were satisfied. However, the constant murmurings, criticisms, demands, and revolts of the people in the 1930s and early 1940s paved the way for the island to gain Representative Government in 1944. Subsequently,

education became an important factor in the development of the country.

The new constitution provided for greater participation by the people in the affairs of the country, since the franchise was given to every adult over twenty years of age. The authorities began to realize that the common people had to be educated in order to make their best contribution to the development of the country. Hence, education was given much more consideration in the new constitution than under previous constitutions. The general plan of the new government was to alleviate illiteracy by reorganizing and developing the existing educational system.

The need for the expansion of infant education was recognized; new buildings were erected; and more teachers were added to accommodate more students. With an increase in assistance to infant and basic schools came a gradual improvement in the scope and functions of these schools.¹ It was felt that the lower division of elementary schools was most suitable to begin agricultural training, so nature study was included in the curriculum. But the effort to include agriculture in the later years of elementary school was not successful.

A rapid change took place regarding the emphasis on practical subjects. Domestic science, agriculture,

¹ National Plan for Jamaica, 1957-67 (Kingston, Jamaica: Jamaica Printers, 1957), p. 38.

and manual training were given priority in the curriculum and physical education became very significant, since funds were allocated for sports and games equipment. Civics was added to the curriculum for the upper division of the elementary school because it was thought that children should acquire a knowledge of their political rights and privileges. Thus A Manual for Civics was compiled. Senior schools were instituted to separate children over twelve years from those under twelve to provide more practical and specific education for children who could not find places in the secondary schools.¹

Technical education began to receive a more prominent place in the curriculum as business education was given more emphasis in secondary schools. The Jamaica School of Agriculture was transferred to new buildings in Twickenham Park to become an institution of teaching and research in agriculture and farming practices. Clarendon College and Knox College pioneered among secondary schools by adding agriculture to their curriculum.¹

Practical training "Centers" and technical schools--St. Andrew and St. Elizabeth Technical High schools--were constructed to meet the influx of students. Kingston Technical School was expanded, and Holmwood and Dint Hill were converted from practical training centers into technical schools.

¹Whyte, p. 43.

The advancement of technical education escalated the demand for a technical college. To this end, the College of Arts, Science, and Technology (CAST) was re-structured and expanded to provide trade training at all levels, including high technical education up to pre-professional standards. The college was developed as an institution for evening and night classes to accommodate apprentices and persons who were employed during the day. Later it also began to serve full-time students progressing to higher levels of technical training.¹

The government initiated a grants-in-aid program to put an end to the discrimination that existed against children whose parents could not afford the cost of secondary education. Students could then move directly from primary schools to secondary schools if they were successful in the Common Entrance Examination. This examination was given in private and public schools to children from ten to twelve years old in the ratio of 30 percent to 70 percent, respectively. The government assumed a full-cost grant to those qualified. Scholarships were also provided to the students in the thirteen-through-sixteen-year age group who passed with high honors the second and third Jamaica School Examinations. These provisions opened avenues for higher education to the poorer classes.²

¹National Plan for Jamaica, 1957-1967, p. 39.

²Whyte, p. 39.

The first attempt to unify the control of education in Jamaica was made in 1943. Prior to this, elementary and teacher education were controlled by the Department of Education, while secondary education was supervised by the Schools Commission.

The disunity that existed in the educational system of Jamaica was resolved when the Board of Education and the Jamaica Schools Commission were replaced by the Central Education Authority--a body which advised the Minister of Education on primary and post-primary education. In 1956, the Authority was renamed the Education Advisory Council and the functions formerly carried out by the Central Education Authority were taken over by the Ministry of Education.

The Minister of Education began to assume full responsibility for education in 1957,¹ and a committee was appointed to inquire into secondary education to learn the relationships between secondary and elementary education, and specialized and higher education. An investigation was also made concerning employment opportunities for those who completed secondary education. The committee was asked to make recommendations concerning the control, curriculum, and staffing of secondary schools in relation to their function of supplying elementary school teachers.

¹National Plan for Jamaica, 1957-1967, p. 39.

Several recommendations and suggestions were given: (1) Schools were classified as primary and post-primary instead of elementary and secondary; (2) the possibility of transfer from one post-primary school to another was instituted, and transfer became easy; (3) the Common Entrance Examination was given to children at age twelve to determine their eligibility for post-primary education; (4) private secondary schools operated under a government license and became subject to government inspection; (5) grants-in-aid to secondary schools was given according to needs; (6) there was a large supervisory staff in education to conduct conferences and improve organization and teaching.¹

The committee found no relationship between the Jamaican environment and the curriculum of secondary schools, since the latter was defined by law and had examinations as its main objective. Most of the recommendations and suggestions were implemented and are still effective in Jamaica in 1984.

The University College of
The West Indies

The University College of the West Indies was started in Jamaica in 1948 with thirty-three medical students.² The college received financial support from participating territories of the West Indies, on a per

¹Ibid., p. 54.

²Statistical Yearbook of Jamaica, 1978, p. 192.

capita basis.¹ On 1 January 1958 the college became the responsibility of the federal government of the West Indies, but it continued its special relationship with the University of London. Its students earned external degrees from London University.²

The supreme body of the university was the council which consisted of representatives from contributing territories, nominees of the chancellor, and representatives of the academic staff and the guild of graduates. In academic matters the university was governed by the Senate which was composed of representatives of the academic staff. The following faculties were added to the University College up to 1959:

<u>Year</u>	<u>Faculties and Department</u>
1948	Medicine
1949	Natural Science
1950	Mural Arts
1953	Education
1959	Social Science
1959	Institution of Social & Economic Research

The University has experienced expansion in faculties, departments, and campuses. Two campuses were established in Trinidad and Barbados, and extra-mural

¹Whyte, p. 75.

²Statistical Yearbook of Jamaica, 1978, p. 193.

departments were established in other territories. In addition, the institution has provided part-time and evening courses as a means for up-grading the qualifications of many Jamaicans who could not afford to leave their jobs and families to attend the university on a full-time basis. The courses were adopted to suit indigenous needs.¹

Teacher Education

Many recommendations were made from time to time for the improvement of teacher education, but the limited resources of the island retarded the implementation of the recommendations from the various sources. In 1945 the government appointed a committee to consider reports on teacher education and to formulate proposals for the training of teachers. The committee recommended that the training colleges plan to develop their own courses and syllabi in consultation with a panel of inspectors who were appointed to enhance teacher-training.² An exchange program with foreign teachers was also suggested.

Scholarships were provided for selected teachers and administrators to improve their education. Some were sent abroad to study in specialized areas during the 1940s. Supervisors of manual training, domestic science,

¹Whyte, p. 76.

²Prior to this, Training Colleges followed the syllabi formulated by the Education Department.

and physical education were appointed. Inservice training courses were also organized for teachers.¹

The limited accommodation in the training colleges fostered the introduction of probationers courses at Mico between 1949 and 1957 to assist those who were preparing for the External Training College Examinations. Many teachers took advantage of these examinations to upgrade themselves. According to Whyte, "summer courses, and specialized courses for teachers, especially those of practical subjects, became a feature of the government's policy in the 1950s."²

The Board of Teacher Education was set up in 1956 to advise on matters affecting the training of teachers, administration of their examinations, and the awarding of certificates. The teachers' representation on the board gave the training colleges some degree of autonomy. Moneague College was set up to provide one-year courses for teachers who had been teaching for years without the benefits of college training.

A committee was appointed in 1957 to assess the teaching needs of the island up to 1967. The following were among the recommendations given by the 1957 Ten-Year-Plan Committee: (1) training colleges had to maintain a minimum of 220 students--they had found the colleges too small for efficient operation; (2) a staff-student ratio

¹Whyte, p. 53

²Ibid., p. 66.

of 1 to 13 was recommended; (3) the staff structure included principal, vice-principal, senior lecturers, lecturers, and assistant lecturers; (4) the training of teachers for agricultural education was undertaken in cooperation with the Jamaica School of Agriculture (a technical teacher-training wing attached to the College of Arts, Science, and Technology provided teachers of woodwork, metalwork, art and crafts, home economics, mathematics, and science), and (5) prospective teachers were allowed to opt for a primary or junior secondary course.¹

Since the report, the former training colleges have been expanded and a new college has been built. College students can now opt for the course of study they desire. The three-year training college course has been replaced by two years of extra-mural study and one year of internship, and External Training College Examinations no longer exist. Also, the use of Jamaica School of Agriculture and the College of Arts, Science, and Technology as teacher-training institutions has been realized. Awards of teachers' scholarships, both local and overseas, and the exchange-teachers program have all become common-place in the education system.

¹Ibid., p. 67.

A Period of Recovery and Growth at
West Indian Training College

During the 1930s West Indian Training College experienced a period of deep crisis, and the future of Adventist higher education in Jamaica was seriously threatened. At a time when many who understood the gravity of the problems of the college foresaw a closure of the institution that had been founded and maintained by hard work and sacrifice to prepare workers for the church, the church organization moved in and prevented a crisis. Appropriations from the local conference, the union, the division, and the General Conference; closer scrutiny in the operation of the school from these organizations; and more stringent financial policies provided a new start for West Indian Training College. The administrators of the college also began to understand-- in harmony with the actions and arrangements of the West Indian Training College board--that building and equipment depreciation monies should be carefully conserved in cash and made available for building repairs and equipment replacement except when those appropriations were allocated for the payment of debts.¹

Enrollment Increase

The 1940 school year began on January 16 with fewer than 100 students, since those who earned a considerable portion of their school fees through

¹ IAD Minutes, 16 August 1940.

canvassing were allowed to enter late. By mid-February the enrollment increased to over 100. This was a sign that the economy of the island was improving and West Indian Training College was entering a new phase of development.

When the college opened for the 1941 school year on 14 January, over 130 students enrolled for the first semester. The rooms in the dormitories were so crowded that three beds were put in almost every room in Jamaica Hall. While the student body was largely made up of youth from Jamaica, there were twenty-five students from surrounding areas of Inter-America.¹ The foreign students found Jamaica and the college a hospitable home and an ideal place for an education at a time when a fanatical spirit of nationalism gripped continental Europe and plunged it into a horrible war. It was an uplifting experience that somewhere in the Western Hemisphere young people could come together from twelve different countries to live, work, and study together as one family.

All who applied could not be accepted into the college because of insufficient accommodations at the school or lack of funds.² The school did not grow commensurate with the church. With a rapidly growing church and an increasing number of youths there should

¹"WITC," JV, January 1940, p. 8.

²M. J. Sorenson, "The New School Year," The College Echo, March 1941, p. 1.

have been a corresponding growth in the college to meet the needs of educationally minded young people. Every week the college received pleas from ambitious young men who were eager to receive a Christian education but who had nothing except a pair of willing hands to earn their way.¹ Commenting on the 1941 school year, Sorenson asserted: "Another chapter of West Indian Training College history has been written in 1941. It has been a year of progress and growth."²

In spite of the war of the early 1940s and the financial depression of that period, West Indian Training College continued to increase in enrollment. The 1943 school year began with the largest enrollment in the history of the school--157 students were matriculated at the beginning of the semester.³ This does not include the sixty-five students who were attending night school. West Indian Training College began a night-school program at the beginning of the 1943 school year to accommodate the people of the community who could not attend the regular classes because they had to work or could not afford the fees.⁴

¹ Ibid.

² M. J. Sorenson, "The Torch of Learning," WITC Class of '41.

³ "WITC with Largest Enrollment in History," The College Echo, 9 April, 1943, p. 1.

⁴ "Night School in Aid to Many," The College Echo, 9 April 1943, p. 3.

Every year since the beginning of 1940 the college had experienced an increase in enrollment. Commenting on the 1947 school year, R. H. Pierson, president of West Indian Union Conference, asserted:

This year, 1947, is an outstanding year--we have the largest student body in the history of the institution. Facilities for caring for increased enrollment have been improved, recent location adjustments and additional equipment have enabled the industries to serve their patrons more efficiently, and scholastically we no doubt have as strong a faculty as the college has ever boasted.¹

At the ringing of the last bell on Friday, 9 January 1948, over 220 students were summoned to the college chapel with the rest of the school family for a special welcome given by the president, B. G. Butherus.² When school reopened on 22 September for the beginning of the third term, fourteen new students registered, bringing the total enrollment to 264 for the 1948 school year. Among the students was a possibility of nineteen seniors and twelve juniors, eight Senior Cambridge, six academic, and five elementary graduates. The group consisted of 140 secondary, 54 elementary, 40 college, and 18 industrial students, beside the 8 Cubans and 2 Haitians who were taking special English.³ That same

¹R. H. Pierson, "President of the Board Speaks," The College Echo, April 1947.

²Ibid., p. 5.

³"Students Register for Third Term," The College Echo, February 1948, p. 1.

year the summer school also recorded its highest enrollment.¹

Again in 1949 more students registered than in the previous years, but this year there were more foreigners than usual. They came from Panama, Costa Rica, Santa Domingo, the United States, Bahamas, British Honduras, Spanish Honduras, England, Cuba, Haiti, Bermuda, Grand Turk, Dutch Guiana, Barbados, Antigua, and Cayman Islands. A student reporting on the events of registration day asserted:

It was interesting to stand aside and listen to the various accentuations of the foreign students. As all passed through the business office into the president's office to be matriculated, a lovely panorama was presented.²

Many were expressing great concern about the inability of the school to accommodate more students. According to I. M. Harris, the college had been experiencing a steady growth in enrollment and was able to register over 260 students by May of 1949, but for lack of accommodation many who applied were not accepted. Harris asserted:

We are hoping the day will soon come when rooming accommodations will be so enlarged that every young person in Jamaica who has a desire to obtain a Christian education can find it possible financially

¹"Summer Classes Well Attended," The College Echo, September 1948, p. 1.

²"Highest Mark in Enrollment Reached," The College Echo, February 1949, p. 1.

and scholastically to enter West Indian Training College--"the school that trains for service."¹

Another student, commenting on the 1949 school year, reported:

The graduation class of '48 was the largest class to be graduated in the history of the school. At present, the school this year has had the largest enrollment in its history. Our greatest distress at present is that we have to turn away many students each year because of lack of dormitory and classroom space.²

It seems evident that the college administration of West Indian Training College had not anticipated the rapid increase in enrollment that the college experienced in the 1940s, since the development of the physical plant was not commensurate with the demands of the many students who desired a Christian education at the institution. The lack of proper planning and foresight resulted in the exclusion of many from the benefits of education at West Indian Training College.

In an attempt to meet the growing needs of West Indian Training College during the 1940s, a Seventh-day Adventist Educational Survey Commission for Jamaica was formed by the division in 1943 to investigate Adventist education and make recommendations for its improvement. The commission gave study to the erection of new buildings, major repairs, and growth of West Indian

¹I. M. Harris, "WITC," The College Echo, May 1949, p. 3.

²Alderman Dixon, "WITC," The College Echo, November 1949, p. 3.

Training College. After an exhaustive study of the institution, the commission noted that a new woodwork shop had been built and many other improvements had been effected during the early 1940s, but many other projects called for immediate attention. Therefore, the following recommendations were adopted:

Aims and Objectives: (1) That the West Indian Training College be maintained by the Seventh-day Adventists in Jamaica as an educational institution of advanced college standing.

(a) To develop in the youth sterling character that will fortify against the evils of the time and qualify them to meet the realities of life.

(b) To train ministers, missionaries, and gospel workers.

(c) To educate young men and women in scientific, literary, and professional fields, providing them at the same time with vocational and practical training which will widen the opportunities in their chosen occupation.

(d) To train teachers for the work of educating the children and youth of the church in the common branches as well as in the fundamentals of Christianity.

(e) To educate and train lay evangelists and leaders for the church, equipping them with intellectual training and practical skills in the vocations and trades, thus enabling them to become efficient spiritual leaders and self-reliant citizens in their communities.

Location (2) That the West Indian Training College continue in its present location as our central school offering advanced work.

Girls' Dormitory (3) That plans be made to erect a one-story rubble stone dormitory for young ladies.

Water Supply (4) That estimates be secured covering all costs of needed water supply installations.¹

In subsequent years, up to the 1950s, the following improvements were effected: a new dairy barn was

¹"Education Survey Commission," The College Echo, September 1943, p. 1.

completed and a linotype arrived for the press in 1944;¹ the farm was further improved by an electric milker and the planting of more crops in 1947;² the bakery moved into a larger building with more up-to-date equipment that allowed for the production of new lines of food³ and an additional vehicle was provided for delivering the foods in 1948;⁴ and the elementary school was relocated to the property on the other side of the street.⁵

New Academic Programs

The music department of 1940 at West Indian Training College revealed a marked contrast with previous years. Students were taking pianoforte, harmony, theory, and voice culture. Mrs. F. Burke-Archbold was teaching the first three subjects, while Mrs. F. Thompson taught voice culture. A "Glee Club" and a "Lyric Club" acted as subsidiaries to the music department, giving students an opportunity to complete a rounded education in music. Since 1937 Archbold had been sending students to sit for

¹ The College Echo, April 1944, p. 2.

² "Farm Progress," The College Echo, November 1947, p. 3.

³ "College Bakery," The College Echo, September 1947, p. 3.

⁴ "Bakery Reports Deliveries," The College Echo, April 1948, p. 4.

⁵ "Stone Laying Ceremony," The College Echo, November 1947, p. 2.

the yearly examination given by the Associated Board of the Royal Schools of Music, and up to 1940, all except one were successful. On 23 May it was announced that the four students who entered for 1940 received credit from the Associated Board of the Royal Schools of Music in pianoforte, and two students passed Grade IV in the theory examination.¹

The musical programs and the excellent performance of the students who participated in concerts around the island brought fame and recognition to West Indian Training College and the music department. Because of the rapid and constant progress of the music department, and the growing interest of many students--coupled with the recognized ability and scholarship of Mrs. Archbold--the faculty of the college introduced a music curriculum with the objective of encouraging those with musical ability and interest to further develop their talents.²

Those who took the course were expected to reach the highest standard of music taught in Jamaica, since they were required to pass the examination which merited the certificate Licentiate of the Royal Schools of Music, London (L.R.S.M.). They also had to reach a high standard in literary and professional work in order to qualify for graduation from the course. Twelve grades

¹"Music Study," The College Echo, July 1940, p. 4.

²"College Offers Music Course," The College Echo, September 1940, p. 1.

of elementary and secondary-school work and attainment of Grade VII in music as outlined by the Royal Schools of Music were pre-requisites for the course.

The course included the study of Daniel and Revelation, freshman rhetoric and composition, public speaking, European history, principles of education, general psychology, conducting, history of music, and practice teaching, in addition to harmony, theory, and applied music as outlined by the Royal Schools of Music. The wide scope of the course was intended to prepare efficient graduates who may have had the ambition of teaching music as a career. Already there were five students who were eligible to begin the course, and many who were interested were satisfying their entry requirements.¹

By April 1947 there were forty-three students enrolled in the music department under the direction of Lillian French, L.R.S.M., who in two years entered eight students for the Associate Board of Music in grades ranging from primary to Licentiate of the Royal Schools of Music. According to Valrie Hamilton, the recitals rendered by the music department had shown steady improvement and a keener appreciation of good music had been aroused.²

¹Ibid., pp. 1, 2, 3.

²Valrie Hamilton, "WITC Music Program," The College Echo, April 1947, p. 6.

In an effort to share with others what they had learned, the Lyric Club sponsored many programs across the island during the 1947 summer vacation, visiting Prattville, Manchester; Santa Cruz, St. Elizabeth; May Pen, Clarendon; Coleyville, and Harry Watch, Manchester.¹ Also on 24 January 1948, the Girls' Lyric Club under the direction of Evelyn Fletcher rendered items for the church service at the college.²

The result from the 1948 music examination revealed that two students, Olive Nation and Jennifer Butherus, had passed with credit and four students received regular passes.³ Again in the spring of 1949 seven students were entered for music examinations and all were successful.⁴ That small beginning in the 1940s had mushroomed into the music department which became one of the most vibrant departments of the college.

In 1945 seven young women entered West Indian Training College to pursue the pre-clinical nursing course for admission to Andrews Memorial Hospital in Kingston. The pioneer director, Ruth Munroe, R.N.B.S.N., prepared the students for three months. In May they

¹"Music Group," The College Echo, September 1947, p. 1.

²"Lyric Club," The College Echo, February 1948, p. 2.

³"Six Pass in Music," The College Echo, June 1948, p. 3.

⁴"Music Students Pass," The College Echo, June 1949, p. 3.

were transferred to Andrews Memorial Hospital and lived in the old residence on the hospital grounds. At that time Dr. Clifford Anderson was medical director and instructor of the students.

As part of West Indian Training College, the School of Nursing accepted and supported the philosophy and objectives of the college. The School of Nursing believed that education should help students to appraise and meet the nursing needs of the people they served. Students were taught that nursing is learned best at the bedside where alertness and intelligence are the best tools; nursing is more than performing the routine functions in the care of patients; and nursing is learned best in an atmosphere where the students are encouraged to improve professionally, enabling them to execute accurate judgment and gain a dynamic Christian experience so that truth and principles would not be sacrificed for selfishness.¹

The nursing program started as a three-month course,² but in 1949 it was updated to a nine-month course to allow students to enter into the regular nurses' training at Andrews Memorial Hospital.³ The curricula was as follows:

¹"West Indian Training College School of Nursing," Unpublished MS, February 1947, WICAr

²Ibid.

³"WITC," The College Echo, May 1949, p. 3.

Curriculum Pattern

1. Nursing	65 units
2. Allied Nursing	6 units
3. Religion	12 units
4. Social Sciences	9 units
5. Physical Fitness	2 units
6. Humanities	12 units
7. Natural Science	19 units
8. Electives	<u>5 units</u>
Total credit units	<u>133 units</u>

Classes at the College Campus--Two Semesters

Freshman Year

<u>First Semester</u>	<u>Units</u>	<u>Secnd Semester</u>	<u>Units</u>
Christian Faith	2	Christian Faith	2
English Composition	3	English Composition	3
General Psychology	3	Microbiology	3
Chemistry	4	Chemistry	4
Anatomy & Physiology	3	Anatomy & Physiology	3
Physical Fitness	1	Physical Fitness	1
	<u>16</u>		<u>16</u>

Classes at the Hospital Campus--Six Semesters

Sophomore Year

<u>First Semester</u>	<u>Units</u>	<u>Second Semester</u>	<u>Units</u>
Foundations of Nursing	5	Intro. to Med-Surg.	7
Nutrition & Dietetics	3	Intro. to Humanities	3
Human Relations	3	Developmental Psy.	3
Ministry of Healing	2	Life & Teaching	2
Health & Family Life	<u>3</u>	Pharmacology	<u>2</u>
Total	<u>16</u>	Total	<u>17</u>

Junior Year

<u>First Semester</u>	<u>Units</u>	<u>Second Semester</u>	<u>Units</u>
Obstetric Nursing	5	Pediatric Nursing	5
Medical-Surgical Nsg.	7	Medical-Surgical Nsg.	7
Daniel	2	C.D. & Epidemiology	3
Elective	<u>3</u>	Community Health Prin.	<u>3</u>
Total	<u>17</u>		<u>17</u>

Senior Year

<u>First Semester</u>	<u>Units</u>	<u>Second Semester</u>	<u>Units</u>
Public Health Nursing	5	Principles of Admin. & Ward Management	7
Mental Health & Psychiatric Nursing	5	Principles & Methods of Teaching in Nursing	3
Nursing Research	3	Anthropology	3
Revelation	2	Professional Adjustment	3
Elective	2	Seminar in Nursing	<u>1</u>
	<u>—</u>		<u>—</u>
Total	<u>17</u>	Total	<u>17</u>

The Move to Senior College Status

The means and efforts that were expended in the attempt to upgrade West Indian Training College to a senior college in 1958 are pertinent inclusions of this subsection which highlights the preparation stage and establishment period of West Indies College.

Preparation for a Senior College

The rapid increase in enrollment, the improvement and expansion of the physical plant, the addition of new industries, and the updating of the old ones were machinery set in motion for the establishment of a senior college to prepare better qualified workers for the Seventh-day Adventist Church. At a time when the government of Jamaica was putting much effort and money into college and university education for indigenous workers to lift the educational standard of the people, Seventh-day Adventists were forced to upgrade their educational program to maintain the respect of the people and to continue their educational contribution to society. In addition, the demand for a more qualified clergy to attend to the needs of a more educated society was pressing.

The increase in enrollment and the effort to expand and update the physical plan that began in the 1940s continued into the 1950s. According to a Mr. Peryer,

Mother W.I.T.C. [sic] opened her doors to welcome her more than three hundred students and teachers on Thursday, September 21 [1950] Not only old students were received from British Honduras, Cuba, and sunny Jamaica, but new members came to join the family. There was a general stir and excitement in the auditorium because of the "Budget System," an aid to guide each student with his finances in order to avoid that embarrassing situation of having to stop classes half-way during the term.¹

On 27 April 1952 the president of the college wrote to the Provincial Paper Company in Toronto, Canada, seeking donations for the construction of an administration block and two dormitories that later became prominent buildings of West Indies College. Sorenson related the history of the school and the business relationship of the college with the company for over twenty years. Then he asserted that

for several years the old buildings have been far too small to accommodate the students who apply to enter. The hurricane of last year also wrought havoc with the wooden frame buildings. We are therefore confronted with the immediate task of replacing the administration building and the two dormitories with larger and more modern buildings. This reconstruction program will involve an expenditure of \$300,000. Two-thirds of this money has already been provided by friends in the United States. The remaining \$100,000 remains to be raised. To raise this amount we turn to the patrons and friends of the college. We know you will understand our needs and help us to build a new and larger college to accommodate four to five hundred students.²

During the first part of May, administrators of West Indies College went to different business places in

¹Hyacinth Peryer, "Enrollment Exceeds 300," The College Echo, September-October 1950, p. 1.

²M. J. Sorenson to Provincial Paper Limited, 27 April 1952, WICAr.

Jamaica seeking assistance for the college improvement program that characterized the early 1950s. In response to the donation of the United Merchants in Kingston, Sorenson sent a letter on 16 May 1952 thanking them for renewing their annual contribution to the college development fund.¹

In a letter of 16 June 1952 Sorenson solicited the help of Wineland in the collection of rebuilding funds. He explained the proposed building project. Sorenson reported that after much consideration it was decided that the present location was the best site. The tanks to the south of the office would be covered by prestressed concrete and the office built upon them. A 90 by 45 foot chapel would be built on the site of the existing chapel, but a little further back to facilitate the addition of classrooms; the administration building would remain on the same site with better arrangements and more accommodation. Parchment was asked to supervise the construction, which began with the administration complex.²

According to Sorenson, the 1951 hurricane retarded the progress of the fund-raising, but he was getting all the participants to redouble their efforts for 1952 since they were not receiving large donations from the

¹M. J. Sorenson to Messrs. United Merchants, 16 May 1952, WICAr.

²M. J. Sorenson to W. H. Wineland, 16 June 1952, WICAr.

constituency. He asserted that he had written to more than forty foreign workers who had labored in Jamaica, beside the many companies and friends whom he had either written or visited.¹

The negative response of a few people like H. H. Cobban did not discourage Sorenson in his quest for funds. Cobban recounted his knowledge and experience with the school since 1907, but he noted that a contribution to West Indian Training College would reduce his gifts to missions through the regular channels. He asserted that

this might be a help to you since it would not reduce in any way the appropriation which the General Conference has agreed to make toward the rebuilding of West Indian Training College, but on the other hand the General Conference is depending on me and hundreds and thousands of other members like me to help raise that \$200,000 which has been promised to your school. If our church members begin responding to calls . . . made direct from workers in the field . . . then the ability of the General Conference to meet its commitments will be impaired. . . .²

Sorenson noted that he had received a favorable response from the public and church members in Jamaica, but their limited ability to give resulted in a small amount.³ In desperation, Sorenson wrote a letter to the Education Department of the Jamaica government on 4 September 1952 seeking assistance. Sorenson reported

¹Ibid.

²H. H. Cobban to M. J. Sorenson, 23 July 1952, WICAr.

³M. J. Sorenson to Elder R. L. Boothby, 15 July 1952, WICAr.

that by 2 September they had received \$16,000 from the general public. This was sufficient to begin construction on the administration building which he hoped to finish at the end of 1957. Then the second phase--which included the girls dormitory, a music hall, a dining room and kitchen with walk in refrigerator and a deep-freeze--would begin in 1953 along with the boys' dormitory.

It was further explained that the architectural drawings of the buildings were done by the Jamaica Concrete Products, who would be in charge of framing, flooring, and roofing the buildings with prestressed products to ensure safety against fire, hurricane, and earthquake. Sorenson reported that the cost of the project was \$330,000, and he asked the government, through the minister of education, for \$30,000.¹ There is no evidence that the government donated any money.

Early in 1952 the college administrators began negotiations with the Jamaica Concrete Products for the construction of the buildings. The first job of the company was to provide an estimate of the cost to cover the three tanks by the chapel with pre-stressed concrete, since the buildings would be placed on the tanks.² On 6 June 1952 the chief engineer of the Jamaica Concrete

¹M. J. Sorenson to Ministry of Education, 4 September 1952, WICAr.

²Jamaica Concrete Products to O. V. Schneider, 29 April 1952, WICAr.

Products, E. D. Winch, confirmed a price of \$2,500 for covering the tanks.¹ Again on 13 June, Winch asserted that the framework and concrete roof for the administration building for the college would cost \$4,500 (Winch cautioned that local contracting of the work might have proven dangerous in the future).² Sorenson was determined to cut the cost of construction, so he rented a block-making machine from the Jamaica Concrete Products at a charge of \$10 per week to make the blocks for the building.³

Finally, on 12 August 1952, a letter of agreement was signed between the Jamaica Concrete Products and West Indian Training College for construction under the following three headings:

Administration Building: To construct floor over existing water tanks, as shown in their drawing B-78/1. To construct columns, beams, and roof over the floor slab to form the framework of the administration building.

Chapel: To construct footings, main frames, cantilevers over walkways, and to precast and erect roof slabs for same. To construct balcony at one end of chapel and two breezeways adjacent to chapel, as shown in their drawing B-78/3.

Classroom Block: To construct footings, columns, and beams supporting first floor and roof, and to precast and erect flooring and roofing. Also to construct two staircases from the ground floor to the first floor, as shown in their drawing B-78/C/5.

In consideration of the above construction work,

¹E. D. Winch to M. J. Sorenson, 6 June 1952, WICAr.

²E. D. Winch to M. J. Sorenson, 13 June 1952, WICAr.

³E. D. Winch to M. J. Sorenson, 2 July 1952, WICAr.

the West Indian Training College undertakes to pay to the Jamaica Concrete Products Limited the following contract sums:

Administration building	3,530
Chapel	8,600
Classroom Block	9,580

Monthly advances shall be made by the West Indian Training College to Jamaica Concrete Products Limited at the end of each month to the value of 90% of the work completed. The remaining 10% shall be retained in each case until each section of the contract is complete, when the full contract sums shall be paid.

Monthly payments shall be made on the basis of a bill submitted by Jamaica Concrete Products Limited, and checked and authorized by a representative of the West Indian Training College.¹

The administration building was not completed at the end of 1952, as was proposed, but the developments which began with the construction of that building continued throughout the 1950s and set the stage for the establishment of West Indies College as a senior college.

In 1953 the building was usable enough to house the administrative offices, the library, the auditorium, and several classrooms.² By 1956 that prestressed concrete structure contained a suite of administrative offices, the college auditorium, and twelve classrooms. Housed on the second floor of the administrative building was the library and study hall with a large number of current periodicals and 4,000 volumes classified according to the Dewey decimal system.³ The men's and ladies' old

¹Letter of Agreement between Managerial Directors of Jamaica Concrete Products Limited and the president of West Indian Training College, 12 August 1952, WICAr.

²WITC Bulletin, 1953, p. 11.

³WITC Bulletin, 1956, p. 6.

dormitories were still standing in their respective places at the end of 1956.¹

Immediately after the administrative block reached the stage where it became habitable, construction began on Jamaica Hall at the northern end of the campus. By 1958 the new three-story concrete building which provided accommodations for over 150 young women, and living quarters for the dean of women, was opened.²

Owing to the massive developmental thrust of the early and mid 1950s, the following had been achieved: the administrative block had been built; the library had increased its number of books to 5,000 volumes, beside a large number of current periodicals; the ladies' dormitory was opened to 150 young women; the music building which housed a studio and four practice rooms was constructed between Jamaica Hall and the administrative building; and five cottages were made available for teachers and married students. Each of the main industries was housed in a separate building toward the southern end of the campus. These included: a print shop doing an annual business amounting to \$25,600; the bakery, employing thirty four students, turning out over 20,000 loaves of bread per week, equipped with a wheat mill, three mechanical mixers, doughbrakes, and two large brick ovens, and using vans for delivery six days per week and young

¹Ibid.

²WITC Bulletin, 1958, p. 3.

men with bicycles for local delivery; and an automechanic shop.

In addition, the wood products department was equipped with modern electrically operated tools, including a planer, drill press, shaper band saw, and two circular saws (about 25 students were employed); the sheet-metal shop was equipped to handle any kind of sheet-metal business; the farm was growing citrus fruits beside garden crops to supply the kitchen with fresh fruits and vegetables; the dairy consisted of forty-four milk cows and heifers, each cow averaging over ten quarts of milk daily; 350 white leghorn hens provided enough eggs for the school family; and the college store began to provide most of the items the students needed.¹ As if everyone knew that West Indian Training College would be updated to senior college status in 1958, the necessary improvements that were imperative for such a venture were effected in the early 1950s.

The Birth of West Indies Senior College

At a time when Christians were faced with complex problems--when there was an increasing demand for indigenous church leadership, when there was acute personnel shortages within the organized work of the denomination and a steadily rising standard of general

¹Ibid.

education--it was necessary that the Seventh-day Adventist Church in Jamaica upgrade its educational program to put its workers on vantage ground. According to Keith Boyd, the senior ministerial training program at West Indies College was born to fill a long felt need since there was a growing conviction that such a program was necessary as a vital part of the experience that a minister should have. He asserted that the program helped the growing force of Adventist workers in the West Indies to acquire the level of competence they needed. Boyd claimed

that it is not enough to be endowed with unfledgling zeal. Wisdom and knowledge must complement zeal in an effort to develop fully the talents that will aid in a more successful execution of the Lord's work. I think it is of great importance that our workers, and in turn our believers, be thoroughly educated. Our newly acquired senior college status has already given me the impression that it is able to offer such an education to its students.¹

J. C. Palmer also felt that the senior college course, which began at West Indies College in 1958, was an answer to a long felt need for a more effective and enriched ministry. Palmer asserted:

Truly, we must admit that we have been wasting time, not spiritually, but scholastically. Metaphorically we see ourselves clad in the unsightly antiquated and out-moded suit of "flare-foot" pants and short jacket of a by-gone generation, vainly trying to cope with men who are appropriately dressed in the current style scholastically. Thus the scholastic impact of this welcome course has jerked us into the position of Sir Isaac Newton where, like him, we see ourselves

¹Keith O. Boyd, Opinion on WIC Senior Program, 5 February 1959, WICAr.

as boys on the seashore playing with pebbles while the great ocean of knowledge lies before us.¹

Leslie McMillan noted that he was enjoying the course since he was receiving a better understanding of many theological problems and a better knowledge of the intricate aspects of church doctrines.² And Roy Ashmede asserted that the introduction of the advanced course "was timely conceived as it was in the minds of the visioners and he was determined to help establish firmly the newly-developed program."³

The Inter-American Division, the two English-speaking unions within the division, and the various conferences were uniting in a special bursary plan to enable workers to take advantage of the senior ministerial curriculum that began at the college in 1958. Both the West Indies Union and the West Jamaica Conference were extending part-time work for several of the ministers who had been pursuing the course at the college. These offices were close to the college. Among the first ministers from Caribbean Union College and West Indian Training College to make use of the program were George Brown (president of the Inter-American

¹J. C. Palmer, Opening of WIC Senior Program, 5 February 1959, WICAr.

²Leslie McMillan, Opening of WIC Senior Program, 5 February 1959, WICAr.

³Roy Ashmede, Opening of WIC Senior Program, September 1959, WICAr.

in 1984), and David McCalls from the Caribbean Union; Leslie McMillan from the Bahamas; Roy Ashmeade, Keith Boyd, Leroy Carter, and George Wilson from East Jamaica Conference; Harold Bennett, Basil Henry, Edwin Hyatt, John Palmer, S. M. Reid, S. M. Grant, Lynford Williams, Zodak Reid, and Percival Clayton from West Jamaica Conference, and two advanced students at the college, Cecil Perry and Logan Bowen.¹

The sixteenth grade that was added to the college was gaining in importance, since it was expected that ten candidates for the bachelor's degree in theology would be ready for the August or September 1960 graduation. It was hoped that all successful candidates would have met the entrance requirements for Andrews Theological Seminary, since the program had been outlined in harmony with the stipulations adopted by the General Conference Advisory Committee on Ministerial Training and by the Andrews University Theological Seminary in Berrien Springs, Michigan.

The faculty of the college was qualified for preparing the students. At that time the theology department consisted of Rubin R. Widmer, B.A., M.A., B.D., chairman; Leif Kr. Tobiassen, B.A., M.A., Ph.D., president; Kenneth G. Vaz, B.A., M.A.; Alston Holgate,

¹ "The Conferences Support the Senior College Program at WIC," 1950, WICAr.

B.R.Ed.; Walter O. Comm, B.A., M.A.; and Mural Nation, B.A., M.A.¹

Each member of the West Indies College department of theology had obtained his bachelor's degree from an Adventist college and his master's degree from the Seventh-day Adventist Theological Seminary. Five of them were experienced ministers.² In 1960 the Bachelor of Theology degree was conferred upon the first nine sixteenth-grade graduates of West Indies College.³

Another major achievement in the development of West Indies College was the appointment of W. W. Liske to the Government Teachers Training Board in 1959. Liske had arrived at West Indian Training College in the early part of 1958 to become chairman of the education department at the college. Shortly after his arrival he initiated an application to the Jamaica Ministry of Education for government recognition of the teacher training course and the graduated teachers of West Indian Training College. Certain recommendations were made by the Ministry through the Jamaica Board of Teacher Training. These were studied and the necessary changes were effected by the college. Then, in June 1959, West

¹"The Senior Ministerial Training Program," September 1959, WICAr.

²"The New Opportunity for the West Indies," 1959, WICAr.

³"WIC English-Speaking Senior College," Undated MS, WICAr.

Indies College received official word that the teacher training department was recognized on an experimental two-year basis, and the head of the department was invited to sit with the Government Board of Teacher Training in Jamaica during the two-year period.

The two-year period began in January 1959. The students were expected to write the Jamaica Government Board of Teacher Training examination in November of that year. The future of the program was dependent on the results of the examinations, so much prayer and hard work was put into effect. Reporting on that achievement, Liske asserted:

This will add prestige to our schools; and when our conferences are unable to employ all teacher graduates, they will be able to fill places in the government schools of the West Indies. Our plans are to strengthen and broaden our courses in teacher training.¹

The prerequisite for the teacher training course was a high-school certificate (or equivalent) which included intellectual and cultural foundations of education, introduction to Bible, English, a foreign language, history, mathematics, and natural and social science courses. During the two years at the college the students completed a number of general and professional courses which included studies in the philosophy and fundamentals of the scriptures, advanced English composition, a survey of past and present civilizations,

¹W. W. Liske, Teacher Training at West Indies College, June 1959, WICAr.

and an introduction to the philosophy of education (with special emphasis on the educational philosophy of Ellen G. White), and actual classroom experience in association with instructors.¹

Since 1959 a person who holds a diploma in teaching from West Indies College is recognized in the West Indies as fully competent to take charge of any primary or intermediate classroom. Such a diploma with practical experience leads to wider responsibilities in teaching or school administration. The thrust that began in the education department in 1958 resulted in the addition of the Bachelor of Education program to the West Indies College curriculum in 1963.

Summary

The social and economic conditions of the 1930s retarded the progress of education in Jamaica, but the 1940s and 1950s were periods of steady growth and recovery for the nation and education. Jamaica gained Representative Government in 1944, and the new constitution provided for a greater participation by the people in the affairs of the country, hence education received a new emphasis in the practical subjects and more consideration for the benefit of all. The advancement of education at all levels gave rise to the establishment of a technical college, more teachers' colleges, the

¹A Diploma in Teaching, 1959, WICAr.

University of the West Indies, a change in the curriculum of the Teacher Training College, and the unification of education under a Ministry of Education which was advised by the Central Education Authority. The Ministry of Education began to assume full responsibility for education in 1957. The Ministry provided scholarships for some teachers and administrators to improve their education.

West Indian Training College also began a period of recovery from the crisis of the 1930s at the turn of the 1940s when appropriations from the supporting organizations became available for college improvement and development. However, stricter financial policies were enacted to prevent a future catastrophe. The 1940 school year began with an enrollment increase which continued through the decades of the 1940s and 1950s. The increase was probably due to the peaceful atmosphere of Jamaica during a time of war, the increase in the number of foreign students, and the improvement of the Jamaican economy and education. Many students who applied were not accepted because of the lack of space in the college, since it was not growing commensurate with the church. In an attempt to meet the growing needs of the college, the division formed a Seventh-day Adventist Educational Survey Commission for Jamaica to investigate Adventist education and to make recommendations for its improvement. The report of the commission initiated an improvement program at West Indian Training College that

subsequently resulted in the establishment of a senior college. During this time of development the music and nursing departments were added and the industries received more attention than in previous years.

In 1958 the college began a new phase in its development when it was upgraded to a senior college by the addition of the sixteenth grade for the Bible department. The name of the institution was changed from West Indian Training College to West Indies College. That same year the teacher education department received a new chairman who obtained government recognition for teachers who graduated from West Indies College and were successful in the external Jamaica Board of Teacher Training Examinations. When on 26 June 1960 West Indies College conferred the Bachelor of Theology degree on nine candidates, the first group of students to receive the bachelor's degree from that college, a climactic milestone was reached in the long history of a school that had been established to train workers for the Seventh-day Adventist Church.

CHAPTER VII

SUMMARY AND CONCLUSION

This final chapter is a synopsis of what happened in the first fifty-three years of West Indies College. The first part is a summary of the significant events that occurred between 1907 and 1960 in the history of West Indies College. The conclusion specifies the factors that contributed to the success of this Christian institution.

Summary

Jamaica retains no trace of Spanish educational influence. Therefore it is accepted that the history of education in Jamaica began with the English in 1655. The white minority population stood at the top of the social hierarchy, while the negro slaves, who were in the majority, stood at the bottom. As formal education was not considered necessary for slaves, the first schools were set up for the white children. It was only when an attempt was made to spread the Christian religion among the slaves that missionaries received opposition from the planters, but the schools they established gained recognition from the British government. Slavery was

abolished in 1834. A year later, missionaries were chosen to administer the Negro Education Grant which Parliament voted for the education of the newly emancipated slaves.

The grant marked the beginning of government effort to provide education for the masses. Due to the economic crisis in both Britain and the West Indies, however, the grant was terminated in 1841. Subsequently, education in Jamaica had to depend on the churches until 1866 when there was a change from Assembly to Crown Colony Government. The new government made provisions for education at all levels and placed much emphasis on the teaching of agriculture. The planters' pre-occupation with getting wealthy rather than having genuine concern for people gave rise to much emphasis on sugar production to the detriment of human development and education. The planters could afford to send their children abroad for their education, so they had no regard for the education that was offered locally. Furthermore, many of the planters believed that the blacks had inferior intellectual ability and were not capable of learning. Many people, including Seventh-day Adventists, became disenchanted with the educational system of the island in the late nineteenth century.

The government's apathy toward education for the ex-slaves allowed the missionaries a free hand to establish schools and determine educational trends. They

proceeded, therefore, to establish schools in the urban areas for the purpose of making converts of their students. At first this education was accepted, but soon the people began to perceive their training as a design to restrict them to the lower level of society.

In the early 1900s the government made an attempt to improve education in Jamaica by providing more grants-in-aid to secondary schools and by recommending a change in the curriculum to ensure efficiency in education. The government's recommendations, however, were not effected.

A growing concern over the ineffectiveness of education in Jamaica resulted in a series of investigations in the 1920s. It was discovered that the standard of education was low, elaborate, aimless, and foreign to the people for whom it was intended. A simplification and revision of the curriculum, therefore, was suggested. Hopes for improving the educational system were frustrated in the 1930s by the economic depression that caused great hardships in the West Indies. Poor social and economic conditions sparked a series of labor-induced riots and much discontent among the Jamaican people. Their criticisms and demands of the Crown Colony government paved the way for representative government in 1944.

The new constitution provided for greater participation in the government by the people, therefore the role of education in national development began to

receive more emphasis. Constitutional changes, together with educational endowments, gave impetus to all levels of education in the 1940s when the government extended aids to secondary schools, established more technical schools, built and expanded teachers colleges, and founded University College of the West Indies. An increase in national income provided funds for further development in education during the 1950s, but it was the achievement of independence in 1962 that intensified the move towards an educated society in Jamaica.

The Seventh-day Adventist Church became known in Jamaica in the late 1800s. It later experienced a growth rate second to no other denomination in the island, largely because of the zeal and devotion of the church members. The membership increase and development of the church are attributable to the massive spread of Adventist literature in the island; the influence of the International Tract Society; the cooperation of the early Adventist missionaries and the nationals; the hard work, fervor, and enthusiasm of the missionaries; the involvement of the clergy and the laity in personal and public evangelism; the sacrificial giving of the members; the generous support of the General Conference; the opposition encountered by the Seventh-day Adventist Church; and the conversion of ministers of other denominations who brought their zeal

and talents along with all or part of their church membership.

The Seventh-day Adventists were not satisfied with the confused state of education in Jamaica. By the turn of the twentieth century they were faced with the challenge of establishing an educational system that was different from the existing schools to train workers for the church.

Seventh-day Adventist education began in Jamaica about 1898. By March 1900 there were two very successful church schools. In subsequent years church schools and private schools were established to provide education for the members of the church, but there was a demand for Seventh-day Adventist high-school education for youth between the ages of fourteen and twenty-five.

This demand resulted in two attempts to establish Adventist high schools. The first project was started at Willowdene in 1906. This was abandoned and transferred to the 507-acre Riversdale property in 1907. Here school began with thirty-six students and C. B. Hughes as principal. Six years later the school was beset with malaria and financial problems and was forced to cease operation. All but thirteen acres of the property was sold.

The Adventist church members were not happy with the absence of a Seventh-day Adventist secondary school in Jamaica, so they began making petitions to the General

Conference for the reopening of such a school. After five and one-half years the General Conference charged Roberts, the president of the Union Conference, with the responsibility of founding a school in Jamaica to train workers for the church. Hughes was asked to return to Jamaica to become the principal of the new school. After a long search the 171-acre Coolsworthy property in Mandeville was located and purchased. While waiting acquisition of the land, school began in a rented property on Caledonia Avenue, Mandeville.

On 15 September 1919 West Indian Training School began on the Coolsworthy property with an enrollment of twenty-seven students. There was an early conflict over the curriculum. Hughes, the principal of the school, wanted to see the school succeed with agriculture as a major emphasis, while Roberts, the chairman of the board, was more interested in an emphasis on training workers for the church. In spite of the early problems, the school experienced a steady growth, and in May 1923 three students participated in the first graduation exercises.

The Seventh-day Adventist Church established West Indian Training College as a character-building agency to lay a solid foundation for Christian workers by giving the students symmetrical development of their mental, physical, and spiritual faculties. As such, the Bible, physical labor, and academics were given equal

emphasis in the curriculum. No student was retained in the school if he proved to be a hindrance to the development of others. It was understood that each student who presented himself for admission to West Indian Training School thereby pledged to observe all the regulations of the school.

In 1924 the school accepted the challenge of the church for more qualified workers by upgrading its standard from a training school to a junior college. To accommodate students who could not afford to pay for their education, the college established industries to enhance physical development and provide income to pay their expenses. During the late 1920s and the 1930s the college and the industries experienced moments of financial uncertainty because of the economic depression in Jamaica and neighboring territories which supplied students for the school. As a result, austere financial policies were enacted for West Indian Training College by the governing boards. The college survived the difficulties of the period and continued to produce workers for the church.

Physical labor as a vital part of the Christian's development was demonstrated in the student's attitude toward their work in the industries at West Indian Training College. The teachers and students worked together in the industries for the value of labor in the development of the whole person. Each discharged his

duties with dependability and zeal. West Indian Training College is indebted to the industries that advertised the institution, provided jobs and physical development for both teachers and students, and were a source of income for the college.

Another source of advertisement for the college was the spiritual outreach program in which students and teachers were involved. Students and teachers sponsored Bible studies, evangelistic campaigns, church building projects, literary programs, branch Sabbath schools, hospital visitations, and other witnessing endeavors in order to share with community members what they had learned and believed. Their efforts made friends for the college and prepared souls for the kingdom of God. West Indian Training College was a school where the teachers taught by precept and example.

The college also recognized the value of social development in the life of the students. Thus, social events and recreational entertainment were organized to foster friendly associations between young men and young women on the campus. Clubs were used as mediums to arrange wholesome activities, to enhance a good school spirit, to give opportunity to develop leadership and initiative, to undertake projects for the improvement of the school, and to promote interest in intellectual endeavors. The most vibrant of these clubs was the United Student Movement which comprised the entire

school family. Other less significant organizations were the Excelsior and Philmelodic Clubs, which were exclusively male and female clubs, respectively. The Entertainment Club and Music Club were among the less significant ones. Students worked with faculty members to provide wholesome activities for the benefit of the school family and neighbors who wished to participate. The spirit of cooperation among teachers and students fostered a team spirit that prompted a healthy environment on West Indian Training College campus.

During the 1940s West Indian Training School experienced an increase in enrollment and expansion of the academic programs due to the addition of new courses, new equipment, and new buildings for the industries. This recovery period was motivated by the appropriation and stricter fiscal policies of the higher organizations. The development process began in the 1940s and continued through the 1950s. It eventually contributed to the establishment of a senior college for preparing Adventist workers.

The sixteenth-grade program started in 1958 with the theological department and the change of name from West Indian Training College to West Indies College. One year later the teacher-training department received government recognition. By 1960 the college had prepared nine students who received their Bachelor of Theology degree. Graduation day 26 June 1960 marked a climactic

event in the history of West Indies College as an institution of higher learning that prepares workers for the Seventh-day Adventist Church

Conclusion

This study describes and documents the development of West Indies College during its first fifty years of existence. The researcher arrived at the following conclusions:

1. West Indies College began in a critical time in the history of education in Jamaica. Its purpose was to provide Seventh-day Adventist young people with an education that was free from the prejudices of other denominations and suitable to train workers especially for the West Indies.

2. West Indies College was different from existing schools in scope and curriculum. At a time when the government of Jamaica put little premium on the education of its nationals, the Seventh-day Adventists began a school that was opened to peoples of all beliefs, races, and social status. The school did not readily find acceptance in the community but its uniqueness later attracted the attention of many parents and influential people in government. The curriculum was aimed at a harmonious development of the intellectual, spiritual, and physical faculties of the students who were asked to participate in industrial and agricultural ventures, and outreach programs of the school.

3. The first attempts to establish West Indies College were unsuccessful. Among the reasons were: students' inability to meet their financial obligations, addition of teachers when the student population was not registering improvements, underdeveloped industries were unable to offset the rise in cost, original financial outlay was too large to prove profitable, and the environment was not conducive to good health.

4. The pioneers sacrificed much for the establishment and development of West Indies College. In spite of setbacks and inhibitions, the early pioneers were not easily discouraged. The great need for Adventist education beyond the primary level to equip indigenous workers for the church prompted them to make another attempt to establish West Indies College. The believers felt that it was impossible for the few Adventist missionaries to satisfy the needs of the rapidly growing church in Jamaica. Since the willing nationals were not educationally equipped to be of maximum benefit, the members worked hard and sacrificed much to have West Indies College restarted on its new site at Mandeville.

5. The pioneers of West Indies College learned from their mistakes. The effort at Mandeville proved successful for the following reasons: the administrators had learned from the mistakes and failures of the previous schools, the General Conference took an active part in the financial and administrative aspects of the school, the

school began with the number of teachers it could afford, much more preparation and planning were put into the Mandeville school, steady growth in student enrollment was realized in the beginning years, the industries provided supplementary income for the school, and the governing boards, the church members, and the school family gave untiringly of their means and talents to support the school.

6. West Indies College contributed to the development of its immediate community. While the major purpose for the establishment of West Indies College was to prepare workers to enhance the Seventh-day Adventist Church in the West Indies and neighboring territories, its contribution to the spiritual, cultural, and economic development of Mandeville and the neighboring communities should be noted. Also its influences in Jamaica and abroad should not be slighted since graduates of the college and products of the industries may be located in many places.

7. West Indian Training School began as an industrial school at a time when the people of Jamaica perceived manual training as an effort to restrict them to the lower level of society. In such an environment the school innovated a coeducational institution that promoted development of the social aspects of students' personalities and an industrial program that demonstrated the value of manual labor in the symmetrical development of the students.

8. Ideological differences concerning the direction of the school and curriculum retarded the early progress of West Indies College. The pioneer principal and school board chairman were not agreed on what should be given priority consideration at West Indies College in the early 1920s. Hughes had a strong bias toward an agricultural program while Roberts was intent on emphasizing an academic program to prepare workers for the church. After the pioneer principal was replaced West Indies College experienced student growth, financial and industrial improvement. Also the school was upgraded to a junior college to provide higher education for its graduates and more qualified workers for the church.

9. West Indies College survived the economic depression of the 1930s although at times the school was beset with serious enrollment and economic problems.

10. The industries were financial assets to the college except for infrequent periods of difficulty. The industries of West Indies College were operated not only as a means of providing financial opportunities for students who could not afford to pay their expenses, but also to augment college funds and to foster the value of labor in the education process. For this reason students and teachers exhibited faithfulness and dependability in the discharge of their work appointments.

11. Teachers and students fostered a spirit of togetherness and concern for one another in a family

relationship on the campus of West Indies College. The religious devotion and concern that permeated the atmosphere of the college enhanced many joint ventures by teachers and students--ventures that resulted in advertisement for the school and preparation of souls for the kingdom of God.

West Indian Training College was a great spiritual influence in the community. As all worked together in the classrooms, in the industries, and in spiritual and social endeavors, students learned from the precepts and examples of their teachers how to become faithful workers for God and the church.

12. West Indian Training College was beset with financial difficulties at times, but with the assistance of the higher organizations it was able to surmount its problems. The interest and scrutiny of the higher organizations in the continued progress of West Indian Training College resulted in a massive development project that prepared the way for the establishment of West Indies College as a sixteen-grade institution to provide an educated working force for the Seventh-day Adventist Church in Jamaica.

13. Professionalization of the curriculum became more apparent in the late 1950s. In less than half a century West Indies College reached a climatic point in its development. The school that had been founded to meet the needs of Seventh-day Adventist youngsters in

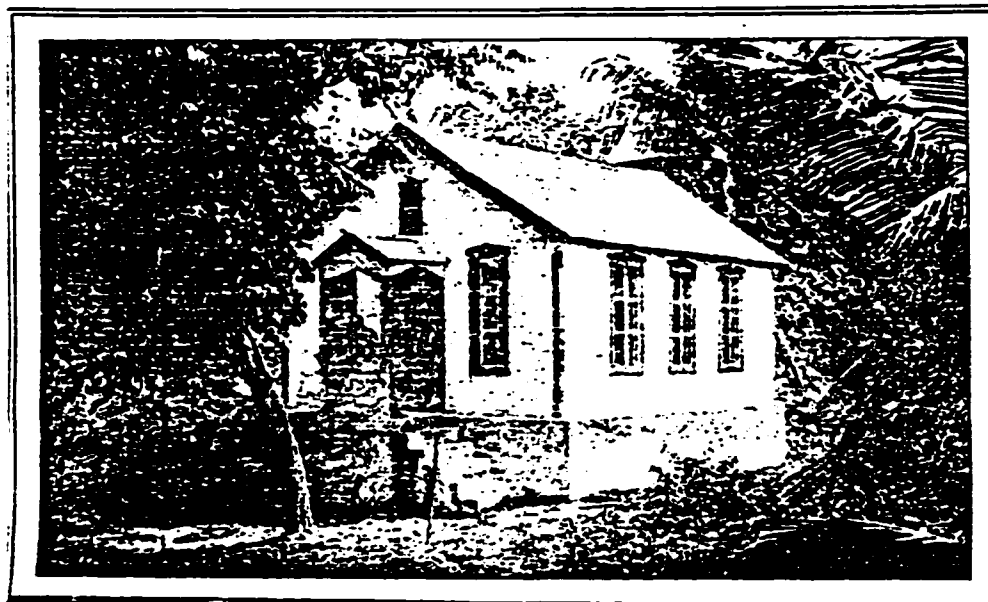
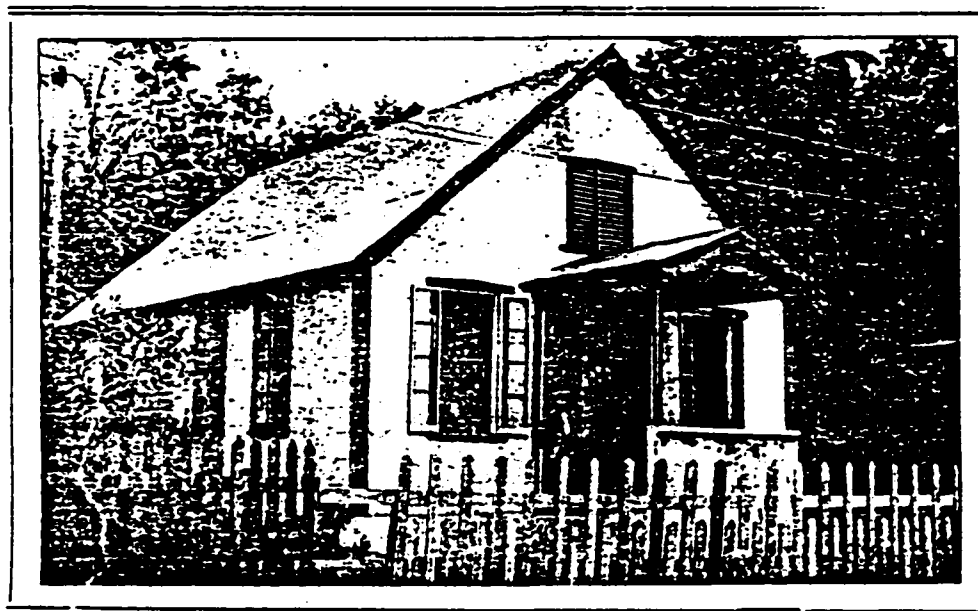
Jamaica and provide workers for the church was a success. The influence of this Christian school is demonstrated by the changes effected in the character exhibited in the lives of its graduates.

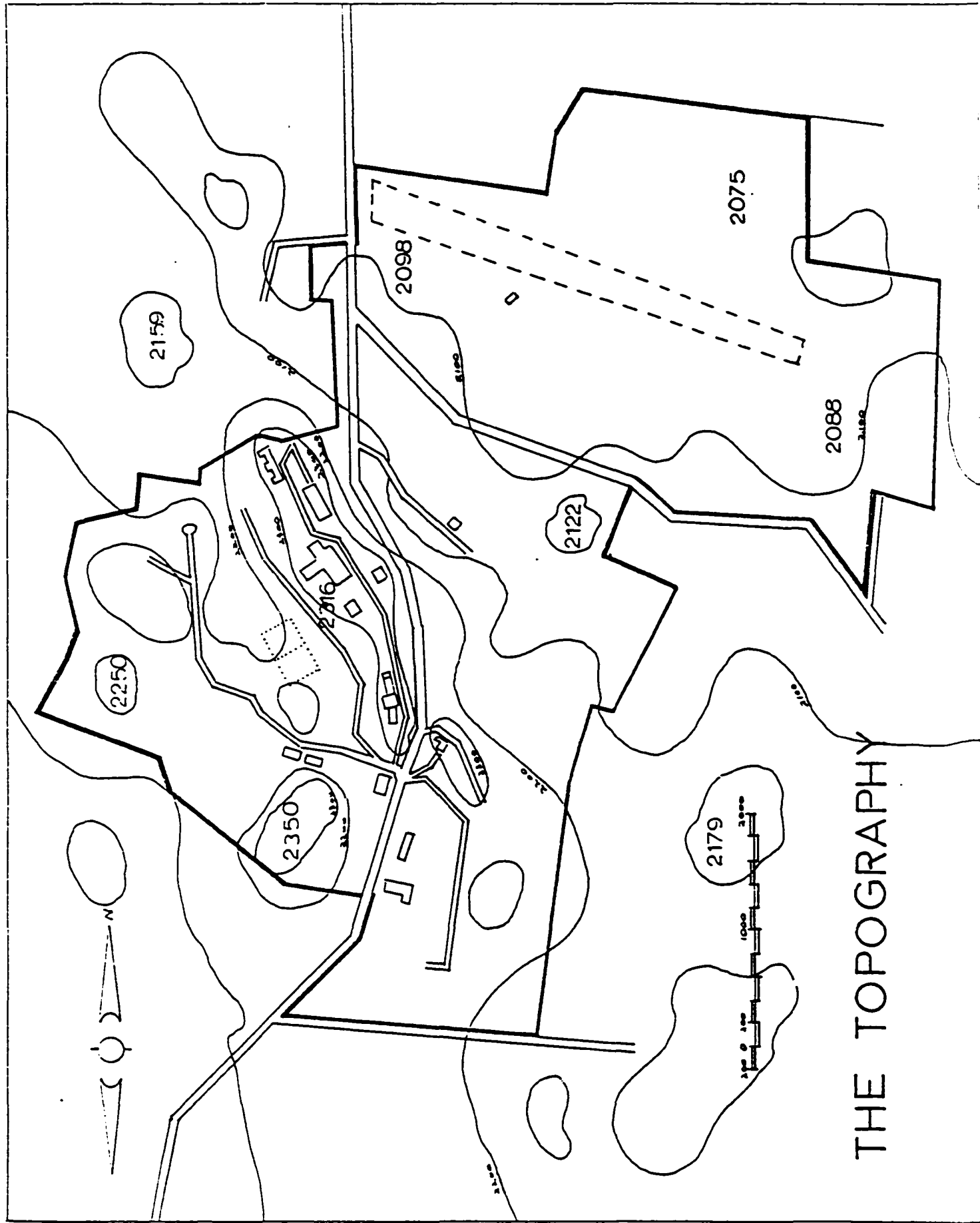
APPENDIX A
ILLUSTRATIONS



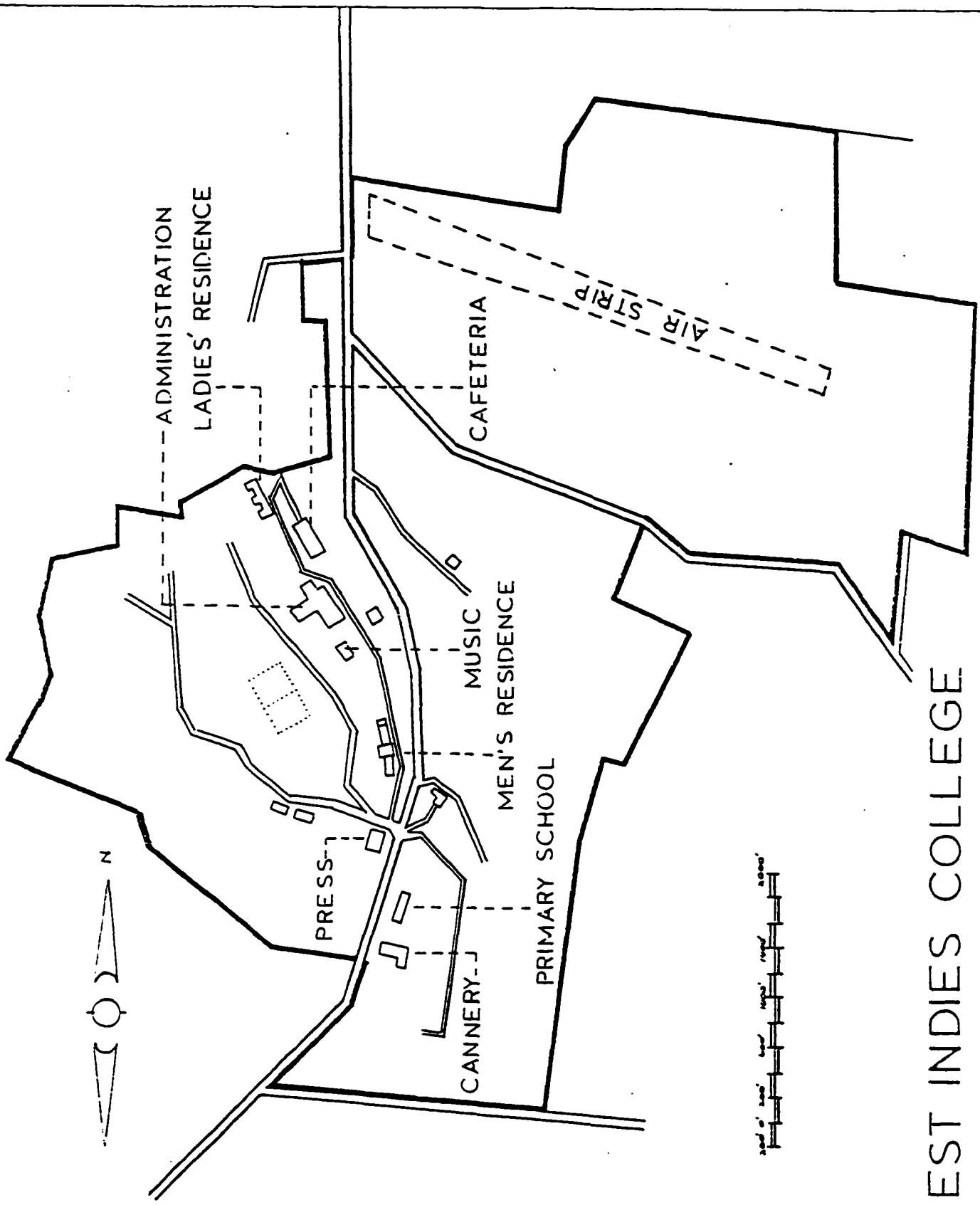
G. A. Roberts; Founder—Chairman of the Board of Directors,
1919.

Two Jamaica Country Churches in 1920





THE TOPOGRAPHY



WEST INDIES COLLEGE

President W. H. Wineland (1920-1927)



President F. O. Rathbun (1927-1928)



SCENES
FROM THE
FARM
1928





Julia Brown



Fredrick Kissendal



Esther deShield



Florrie Morgan—Pres.



Samuel Farrell—Sec.



Ronald Robertson



Lily Heron



Ualee Lawrence

Class of '36

Bird's Eye View of the College on the Hill



The Gateway to Christian Education



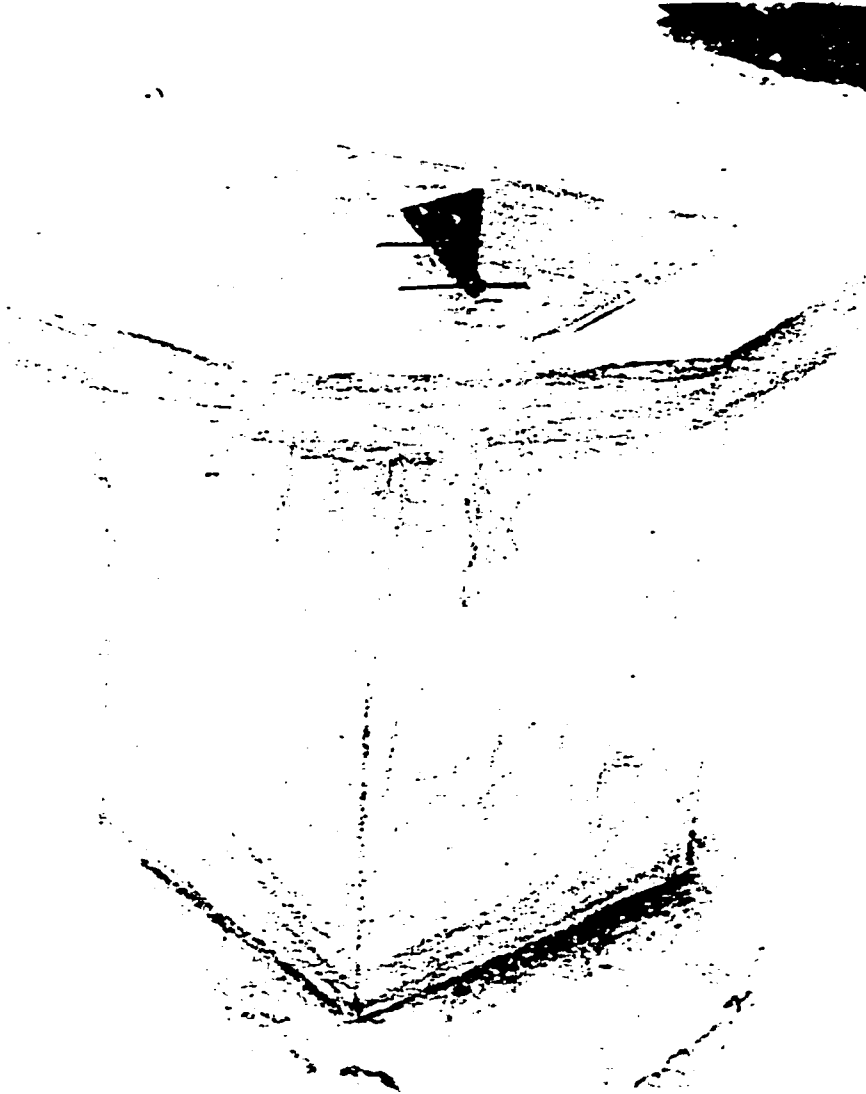
Students of 1937



West Indian Training College—Faculty and Students



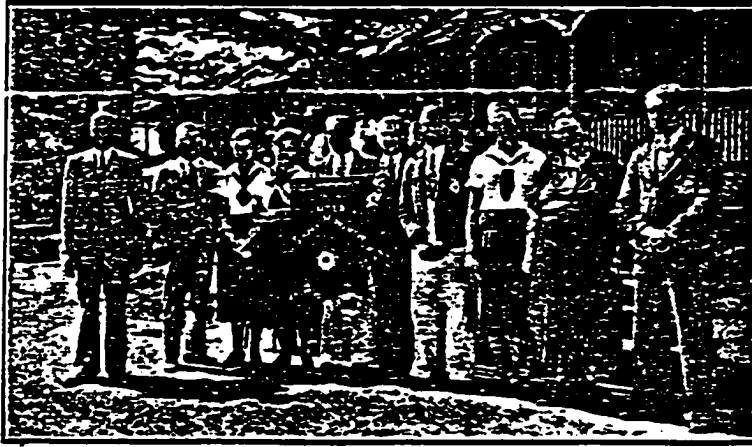
The Sun Dial Graces the Walkway to Jamaica Hall
It was Donated by the Class of 1937



1938



President and Mrs. R. S. J. Hamilton.



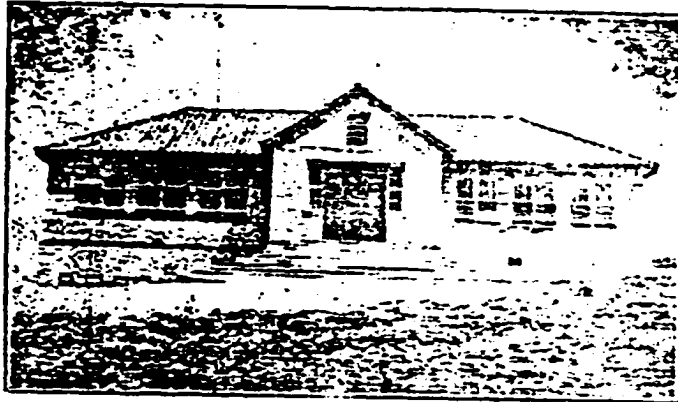
Officers of the United Student Movement.



Scenes from 1938



1939

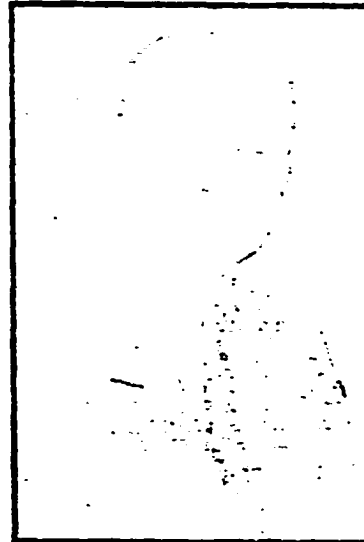


Elementary School in Limelight



H. D. Isaac, Kind, Sympathetic Director
of W. I. T. C.

College President



Pastor B.L. Archbold,
Founder of the U.S.M.



1940

"Entering the Portals"

GRADUATES OF 1940



M. J. Sorenson, Ph. D., President, (1940-44; 1950-58)

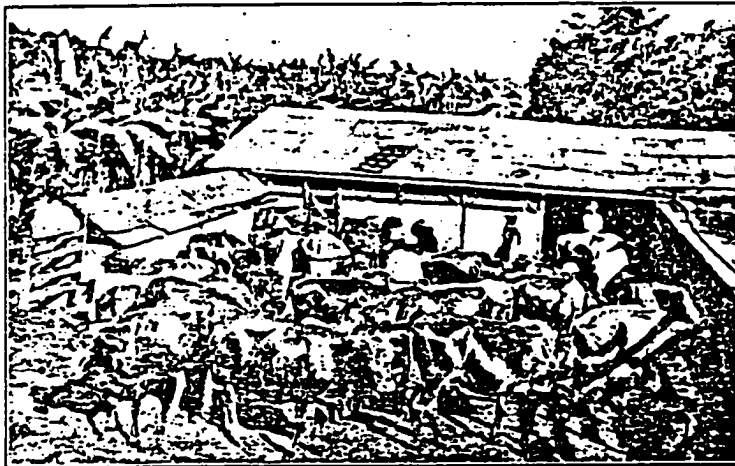


The Junior Class of 1941

1944

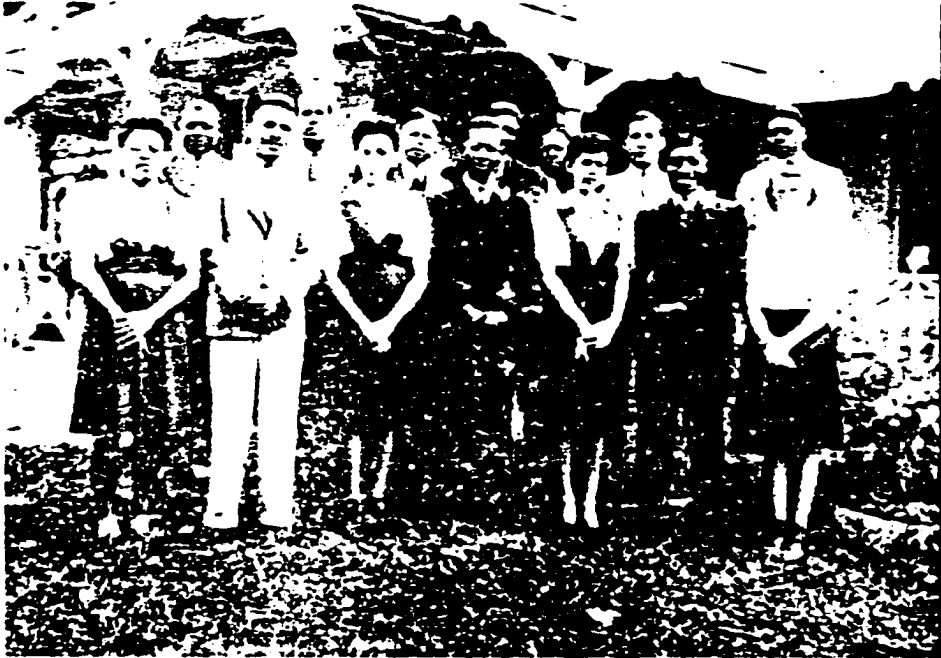


The College on the Hill—W. I. T. C.



The Old Barn Which Has Been Replaced





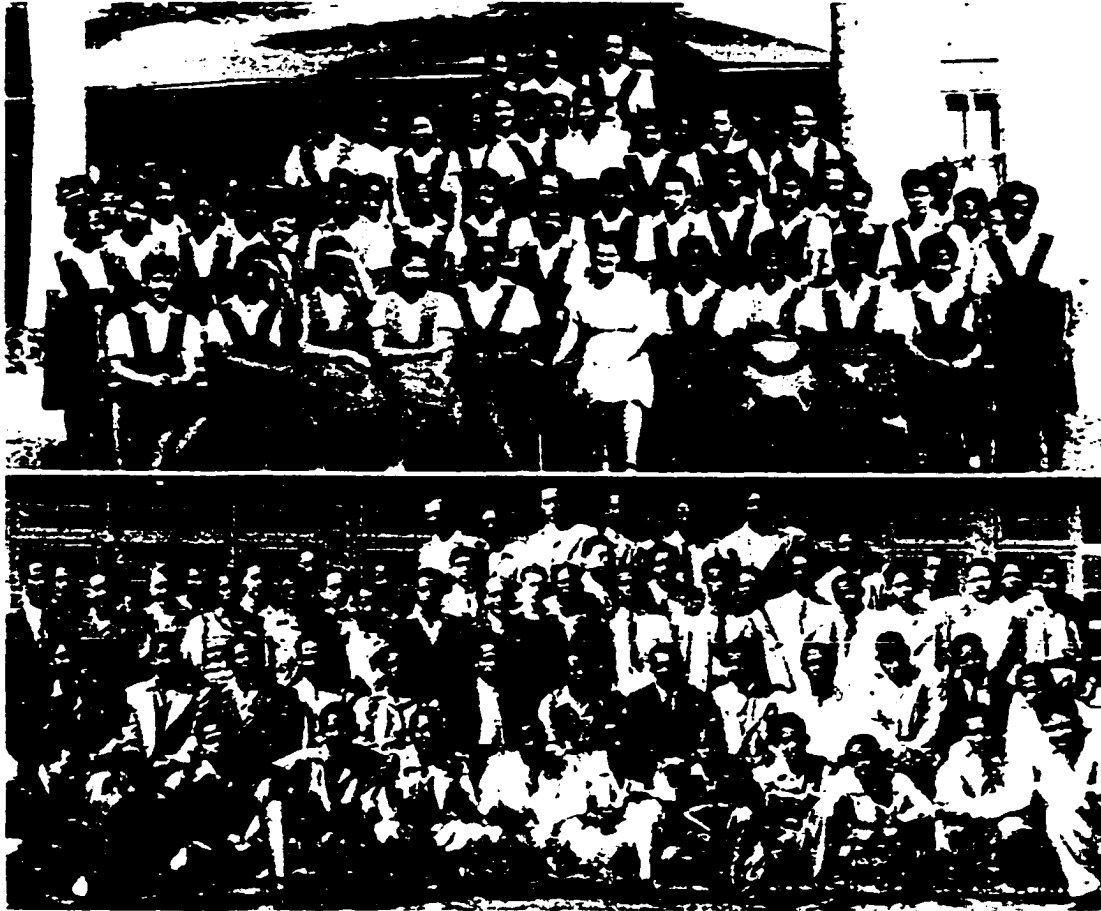
Junior Class of 1946



Dr. L. K. Tobiasen

1959-1961

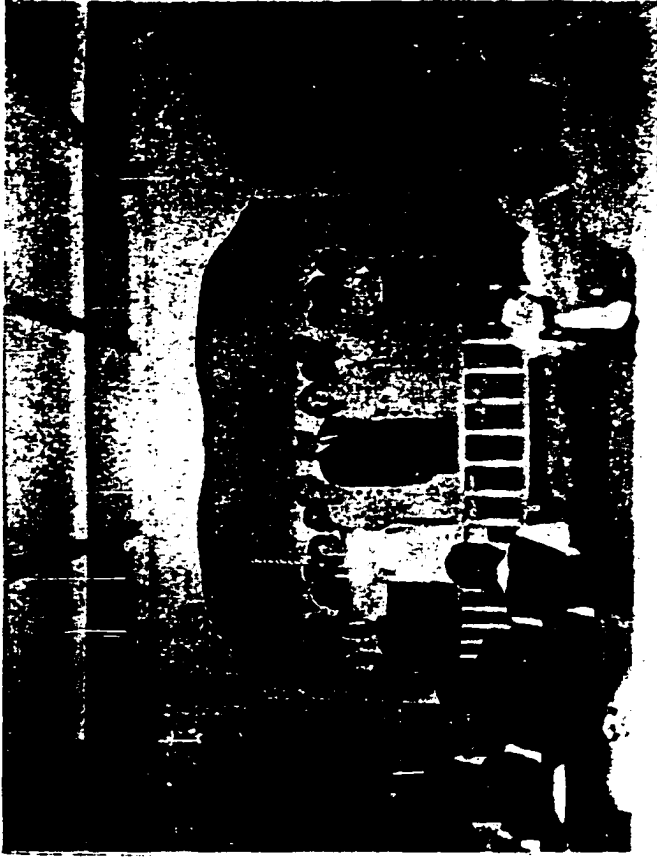
Student Body and Echo Staff of 1947



Back Row, l. to r: Leslie Morrison, Granville Lawrence, Wilton Stewart, Kathleen Morrison, Mrs. E. G. Butcher, Maicy Seelman, Alice Bellia, Sylvia Wright, Annie Parchment, Leonard Gray, Milton Brownfield, W. A. Osborne.
Middle Row, l. to r: Joseph Fletcher, Valerie Hamilton, Milton McFarlane, Esther Harriott, Roy Williams.
Front Row, l. to r: E. V. Philip A. G. Lawrence.

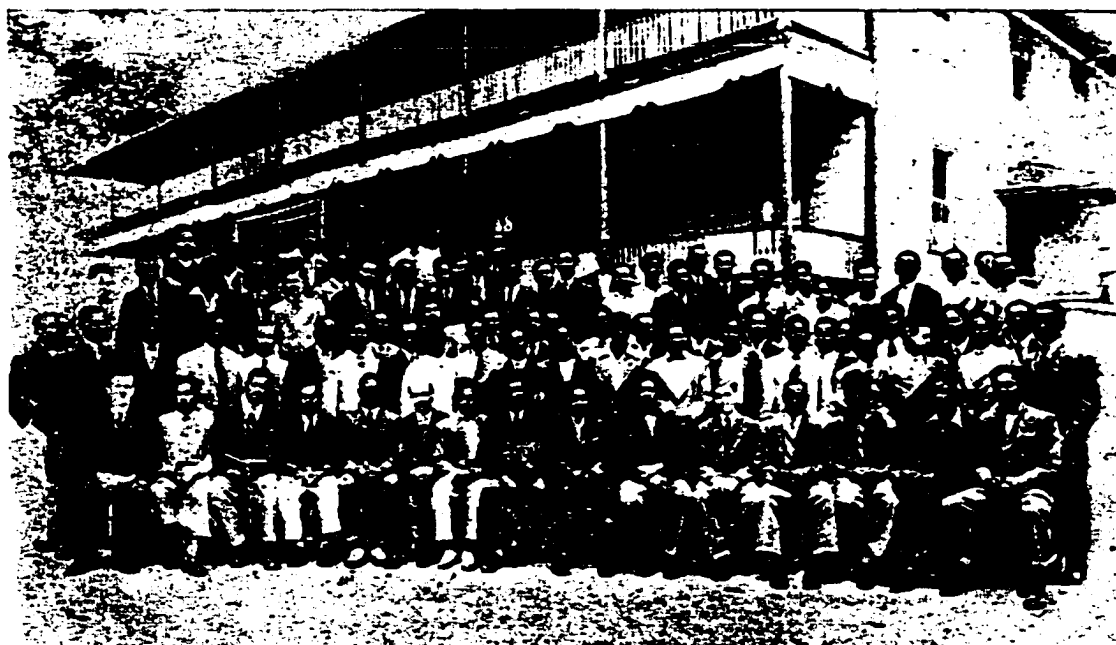
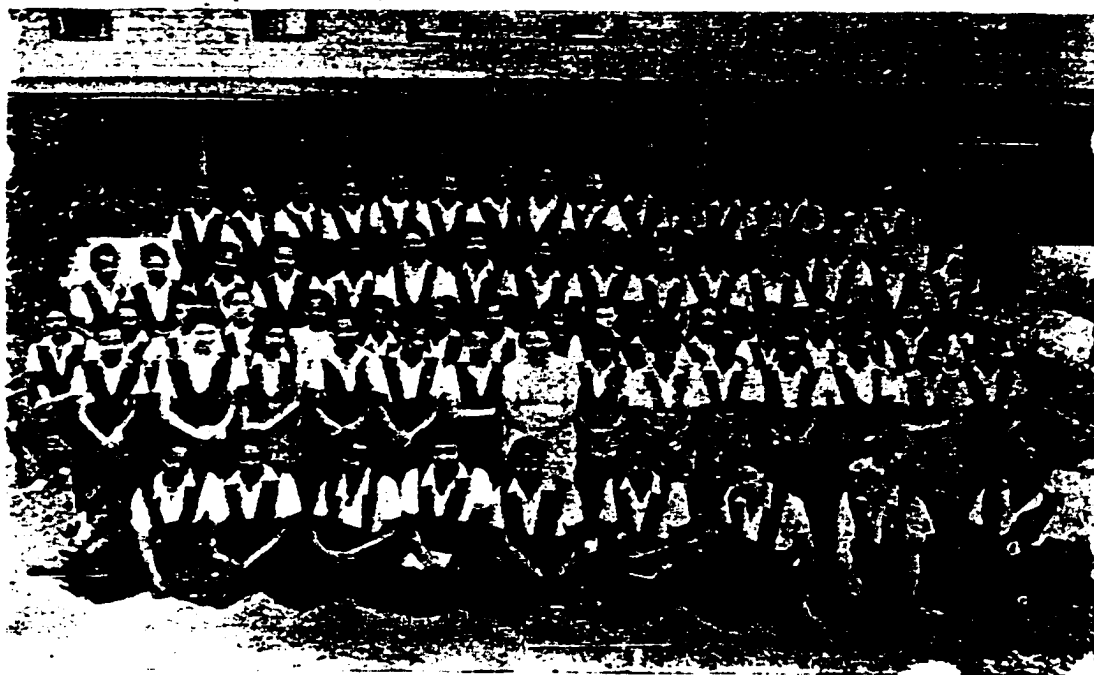
Scenes from 1947

Appreciation



for Chapels

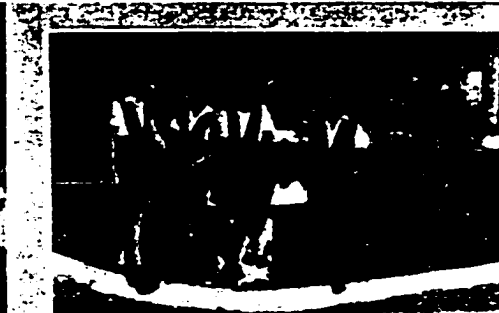
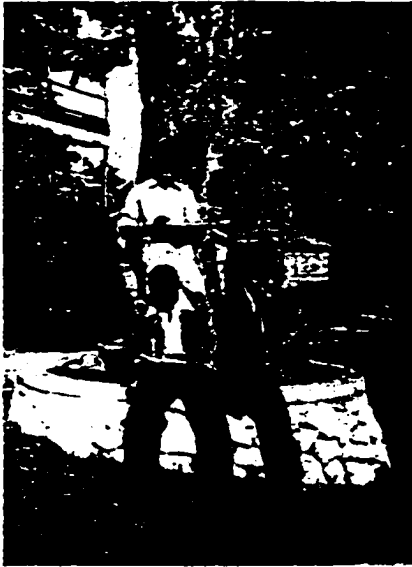
Jamaica Hall, Young Ladies' Home: 1948



Cedar Hall, Young Men's Home

Student Life

IN 1948



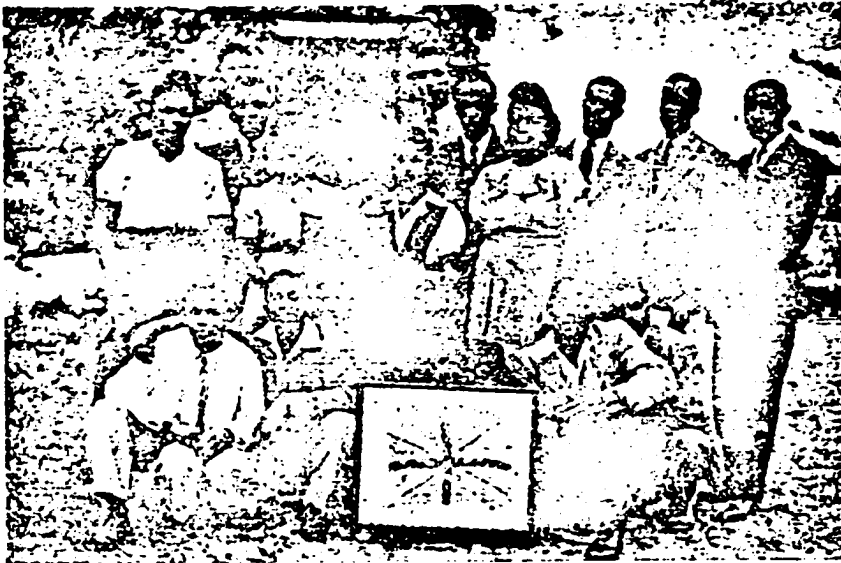


West Indian Training College 1948

Faculty and Seniors of 1949



1949

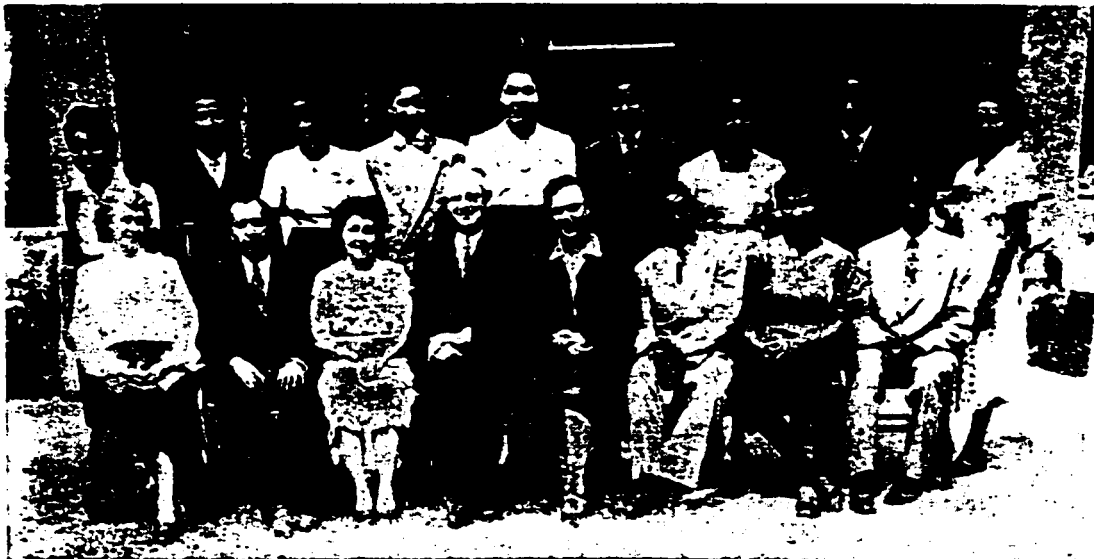


Officers of the United Student Movement, the Excelsior Club and
the Philmelodic Club.



Echo Staff

President and Faculty of 1950



Campus 1951



Commencement 1951



Happy memories of Commencement come at sight of satin gowns and caps.



MR. C. A. PITTER
Class Sponsor



The first female student
to work her way through
West Indian Training
College

Miss Violet Mair
Violet Mair

1952

Mr. Morrison and
S. S. Officers



Miss Chisholm and
M. V. Committee

Miss Nembhard and
Ladies' Quartet



Mr. Rugless and
Excelsior Officers

Aunt Dell and
Foreign Students



Student Teachers
with their books

Faculty and Junior Class of 1954



Back Row, l. to r: Myrtle Nemhard, L. A. Morrison, Stanley Bull, B. G. Buthrus, L. A. Horning, E. L. Gardner, W.A. Osborne, W. H. Waller, Urceline Greene. Front Row, l. to r: Mrs. Elva Gardner, Mrs. L. A. Morrison, Dell Brodie, Mrs. B. G. Buthrus, Gladys Brodie, Cassandra Carby, Joyce Glasville, Lourine Chishelm.



Wood Products

and

Bakery

IN 1954



Industries are busy on all the working days of the week.

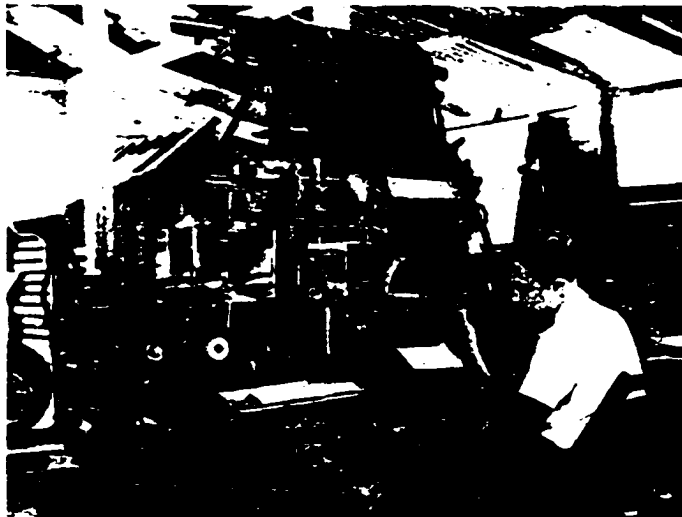


Many students meet a portion of their school expenses working in an industry.

The College Press and Bakery as
they were in 1954



Press and Farm



1955

Printing is done for customers throughout Jamaica.

Farm supplies milk and vegetables for the Dining Hall and Teachers' families.





1950-1958

Dr. M. J. Sorenson



1958-1959

W. A. Sowers



1945-1951

President B. G. Butherus

APPENDIX B
UNITED STUDENT MOVEMENT

UNITED STUDENT MOVEMENT PRESIDENTS

IN SUCCEEDING ORDER, 1936-1962

President	Year
1. R. Robertson (two terms)	1936
2. Samuel Clarke	1936-1937
3. Harold Belisle	
4. Melvin Nemhard	
5. Herbert Edwards	1937-1938
6. H. S. Walters	
7. Harold Nemhard	1938-1939
8. Roy Jeffries	
9. Keith Crosbie	1939-1940
10. Shirley Green	
11. Clinton Hendricks	1941-1942
12. Owen Holness (two terms)	
13. Edison Jones	1942-1943
14. Herbert Holness	
15. David McCalla (two terms)	1943-1944
16. Oswald Rugless	
17. Joe Fletcher	1944-1945
18. Rueben Duglas	
19. R. G. Williams	1945-1946
20. Milton Bromfield	

21.	Herman Mills	1948-1949
22.	Linval Fleetwood	
23.	Lloyd Binns	1949-1950
24.	Lloyd Dayes	
25.	Leroy Lawrence	1950-1951
26.	A. St. Hugh McLean	
27.	David James	1951-1952
28.	S. Parchment	
29.	R. Ashmeade	1952-1953
30.	N. Frazer	
31.	L. C. Scott	1953-1954
32.	L. Thompson	
33.	L. Gordon	1954-1955
34.	W. R. Harris	
35.	G. Payton	1955-1956
36.	A. Dwyer	
37.	S. Campbell	1956-1957
38.	K. Palmer	
39.	C. Meed	1957-1958
40.	A. Gordon	
41.	N. Johnson	1958-1959
42.	A. Rose	
43.	Cornelius Gray	1959-1960
44.	David Reid	
45.	David McCalla	1960-1961

Founders

1. B. L. Archbold¹ - teachers
2. F. S. Thompson
3. R. H. H. Robertson
4. Samuel Farrel
5. David Pitt
6. Melvin Nembhard
7. Thomas Galliano
8. David Rodrigues
9. Timothy Walters
10. Harold Belisle
11. Alwyn Parchment
12. Hughenna Gauntlett
13. Mildred Signal
14. Julia Brown
15. Melbroe Willis
16. Esther De Shield¹

¹Unpublished MS, WIC Ar.

Constitution of United Student MovementPreamble

We the students and faculty of the West Indian Training College, to ensure co-operation in our mutual endeavors, to foster a strong school spirit of loyalty to our college, and to more efficiently perform those duties in which we have common interests, do adopt the following Constitution:

ConstitutionArticle I

Name of Association: The name of this Association shall be the United Student Movement of the West Indian Training College.

Article II

Membership: All regularly matriculated students, student employees, faculty and their wives or husbands, of the West Indian Training College are eligible for membership in this Association and shall become members upon payment of dues.

Article III

Officers: The officers of this association shall consist of a president, two vice presidents, a secretary, an assistant secretary, a treasurer, an assistant treasurer, a parliamentarian, a sergeant-at-arms, the Executive staff of the College Echo, and a faculty sponsor to be appointed by the president of the college.

Article IV

Executive: The Executive Council of this association shall consist of the president, the two vice-presidents, the secretary, the treasurer, the faculty sponsor, the two members elected at the regular election, also the Editor-in-chief and the business manager of the College Echo.

Article V

Time of Meeting: This association shall hold two regular monthly meetings to be arranged for by the College President. Also special meetings may be arranged by the Executive Council with the permission of the College President.

Article VI

Vote: Any vote, resolution, or project of the United Student Movement or of any of its committees, or of the Executive Council, which is considered by the faculty to be against the best interests of the College may be suspended by the faculty until the said vote, resolution or project is changed or amended so as to meet their approval.

Article VII

Amendment to Constitution: This constitution may be amended by a two-thirds vote of the members voting at any regular or special meeting of the association, provided that notice giving the proposed amendments has been announced and kept posted on the bulletin board at the

chapel for one week prior to the meeting at which the amendment will be considered.

Article VIII

Official Organ: The College Echo shall be the official organ of the United Student Movement of the West Indian Training College.

Article IX

Publication: (a) The College Echo shall be a monthly publication of the United Student Movement. (b) The Executive Staff of the College Echo shall consist of an editor-in-chief, a business manager, a circulation manager, and an advertising manager to be appointed by the Executive Council of the United Student Movement, in counsel with the president of the College and the head of the English Department. (c) Associates and assistants shall be appointed by the Executive Staff with the approval of the Executive Council. (d) The faculty advisor, also the literacy and financial advisors will be appointed by the faculty.

Article X

Term of Office: The officers of the Movement shall be elected for a period of one school semester. If it is known that any person, who has been elected or appointed to office in or by the United Student Movement will not be attending school during the term for which he has been elected or appointed or if he does not report for duty

within two weeks of the beginning of his term of office then and in that event his office shall be declared vacant.

Bylaws

1. Dues: Membership dues for this association shall be one shilling per half year and shall be payable at the beginning of the first and third quarters.
2. Qualification of Officers: All officers of this association shall have loyalty and cooperation in maintaining the principles for which the West Indian Training College stands.
3. President: The President of the Association must be a male student who has completed the equivalent of at least twelve grades of school work, who has evinced a knowledge of parliamentary procedure, and who has been a student of the college for at least one year
4. Vice President: The first vice-president must be a female student who has completed the equivalent of at least twelve grades of school work, and who has a knowledge of parliamentary procedure. The second vice-president must be a male student who has completed the equivalent of at least eleven grades of school work.
5. Duties of Officers: The President shall preside at all meetings except two of each term of office and shall be chairman of the Executive Council.

The first vice-president shall be chairman of the Program Committee and shall preside at two meetings of the term of

office, in the absence or disability of the president, she shall assume his duties.

The second vice president shall be chairman of the Program Committee. In the absence or disability of the president and the vice-president, he shall assume their duties.

The secretary shall keep the records of the association and be able to present them when called upon and also be responsible for the preservation of this written constitution.

It shall be the duty of the assistant secretary to assist the secretary when called upon.

It shall be the duty of the treasurer to keep a financial record of the association, be responsible for the collection of membership dues, and make disbursement when authorized by the Executive Council.

The Assistant Treasurer shall assist the treasurer when called upon to do so.

The Executive Council shall administer and direct all the activities of the association according to the constitution.

It shall be the duty of the Sergeant-at-arms to call the meetings of the association to order and see that order and dignity be maintained. He shall also have charge of the ushering.

Quorum: The majority of the membership of the organization shall constitute a quorum.

Term of Office: All officers shall be elected for a period of one school semester.

Election: Candidates for office shall be selected by nominating committee of seven--the faculty advisor, three members be selected by and from the floor, three members to be appointed by the out-going Executive Council. The Parliamentarian shall be appointed by the Executive Council.

This committee shall be appointed not later than the third meeting before the expiration of office and shall present their report not later than the second to the last meeting.

Two candidates for each office shall be brought in to the student body by this nominating committee, to be voted upon by secret ballot at the regularly called meeting of the association. The candidate receiving the majority of the votes shall be declared elected.

Committees: There shall be a standing program committee during each term of office consisting of five members: the chairman of this committee shall be the first vice-president. The other four members shall be appointed by the Executive Council.

Amendment: These bylaws may be amended by a majority of votes at any meeting of the association but may not be inconsistent with the provision of the constitution.¹

¹Handbook, 1938, pp. 23-25.

APPENDIX C
STATISTICAL INFORMATION

Year	Enrollment	Teachers	Library Volumes	Grades
1920	64	8	200	7-10
1921	81	7	250	7-11
1922	105	9	200	7-12
1923	124	7	500	7-14
1924	124	7	800	7-14
1925	88	13	961	1-14
1926	93	10	900	1-14
1927	84	13	1125	1-14
1928	85	16	1058	1-14
1929	102	16	1386	1-14
1930	70	12	1386	1-14
1931	57	12	1386	1-14
1932	91	13	1606	1-14
1933	81	13	1900	1-14
1934	88	15	1966	1-14
1935	77	12	2000	1-14
1936	119	16	2116	1-14
1937	125	12	2200	1-14
1938	119	15	2200	1-14
1939	117	13	2200	1-14
1940	133	14	2200	1-14
1941	90	12	2200	1-14
1942	130	11	2200	1-14

1943	160	11	2200	1-14
1944	164	18	3200	1-14
1945	182	18	3443	1-14
1946	213	12	3511	1-14
1947	223	13	4000	1-14
1948	218	13	4000	1-14
1949	273	6	4000	1-14
1950	306	15	4200	1-14
1951	363	9	4200	1-14
1952	308	18	4200	1-14
1953	308	18	4200	1-14
1954	385	18	4200	1-14
1955	226	15	4250	1-14
1956	332	13	4250	1-14
1957	372	21		

¹Seventh-day Adventist Statistical Reports, 1919-1960, Heritage Room.

APPENDIX D
GRADUATES

GRADUATES

1923

P. J. Bailey
L. L. Holness
Enid Wright

1924

Lee Fletcher
W. S. Nation
Agnes Sangster
E. E. Parchment
Hattie Keslake
E. S. Pettie

1925

Oscar Harriott
Mr. and Mrs. Solomon Harriott
Pearl Parchment
Gladys Clarke
Peral McCarthy
Reta Wood
Felix Heron

1926

C. R. Thompson
H. J. Simpson
M. L. Powell
C. H. Reid

1927

J. A. Fletcher
Walter Hall
Marion Parchment
E. M. Wright
Arthur Heron
Miriam Williams

1928

Ivy Josephine Andrade
Rephaiah Bowyer
John Brodie
S. Davis
Vida Sutherland
Nahum Isaac

Wilbert McCalla
David Reid
Henry Simpson

1930

Amuthal Shaw
Estella Young

1931

Mildred Daley
Wentworth Warner

1932

M. Kent
Daisy Randall
S. A. Harris

1933

Colin Pitter
Uri Morgan
Vivia Ebanks

1935

Ralph Galliano
Edna Parchment

1936

Cleve Henriques
Lilian Heron
Samuel Farrell
Ronald Robertson
Julia Brown
Esther Deshield
Ulalee Lawrence
Fred Kissendal
Florrie Morgan

1937

Harold Belisle
Thomas Galliano
L. V. Hamilton
Edna Parchment
Lucille Waller
Melbroe Willis
Samuel Clarke
Alberga Laing

1938

Hughenna Gauntlett
B. R. Hamilton
L. A. Morrison
Alwyn Parchment
David Rodrigues
Winston Williams
A. R. Haig
Melvin Nembhard
David Pitt
Dell Brodie
Eva Williams

1939

Mildred Bignall
R. B. Campbell
S. G. Lindo
Adrian Simons
Hansen Waller
Clayton Henriques

1940

Virginia Buckham
Pauline Burke
Aston Hamilton
Thelma Lindo
Roy Williams
C. F. Edwards
Hiram S. Walters
Stanley Bent

1941

Garnet Parchment
David Moon
Edna Watt
Ruth Williams
Harold Nembhard
Shirleigh Greene

1942

Mertie Shakes
Mary Vaz
Keith Crosbie
Belle Hall
Noel Haye
F. E. Roy Jeffries
Hilbert Nembhard
Kenneth Vaz
Roy Barrett

Owen Jones
Lucille Jones

1943

Earl Parchment
Thelma Rogers
Hugh Craney
Aston Davis
Lee Gouldbourne
Curtis Parchment
Zenobia Nebblett
Gladys Brodie
Joyce Alexandria Glanville
Laurel Marr
Roy Kavanaugh
John Mason
Henry Brodie
Clinton Hendricks

1944

Jose Brutus
Owen Holness
Dorothy Campbell
Fredricka Williams
Doris Philpotts
Jane Sorenson
Albert Henriques
William Brodie
Donald Brodie
Nord Nation
Edison Jones

1945

Evelyn Fletcher
Winnifred Greene
Olive McCartney
Anita Nembhard
Huda Shaw
Mable McKenzie
Carol Parchment
Linda Myers
Garfield Newman
Cassandra Carby
Joyce Carney
Herbert Holness

1946

Garnet Alexander
Cyril Francis
David McCalla
Bennett Woodburn
Zeta Boyd
Beryl Williamson
Erline Nation

1947

Rueben Douglas
Valerie Hamilton
David Hawthorne
Milton McFarlane
Kathleen Morrison
Annie Parchment
Oswald Rugless
Wilton Stewart

1948

Alice Belisle
Milton Bromfield
E. L. Brown
Herman Bruce
Caleb Clayton
Joe Fletcher
Roslyn Grant
Leonard Grey
Trevor Hamilton
Esther Harriott
A. G. Lawrence
Ethline Lindo
Rachel Morgan
Lestie Morrison
Dorcal Reid
Owen Scott
Adrian Westney
Roy Williams
Sylvia Wright

1949

Herman Mills
Ralphus Williams
Herbert Fletcher
William Morgan
Reene Hodgson
Silburn Reid
Edith Edwards
Merle Lawrence
Oswald Gordon

Sheldon Wood
 Clarence Barnes
 Abdonel Abel
 Marcel Abel,¹
 Muriel Wray¹

1950

Linval Fleetwood
 Lloyd Dayes
 Sybil Moncrieffe
 Murl Nation
 Lindburg Gallimore
 Lloyd Binns
 John Palmer
 Marjorie Walker
 Renwick Fletcher
 Cynthia Fletcher
 Kenneth Morrison
 Gloria Westney²
 Albert Morgan²

¹"Seniors" The College Echo, October 1949, p. 3.

²"Seniors of '50" The College Echo, October 1950,
 p. 1.

APPENDIX E
PRINCIPALS AND PRESIDENTS

PRINCIPALS AND PRESIDENTS

C. B. Hughes	1919-1920
W. H. Wineland	1920-1927
F. O. Rathbun	1927-1928
R. J. Sype	1928-1929
O. W. Tucker	1929-1930
R. E. Schafer	1930-1933
H. D. Isaac	1933-1938
R. S. J. Hamilton	1938-1940
F. S. Thompson	1939-1940
M. J. Sorenson	1940-1944
C. L. Von Pohle	1944-1945
B. G. Butherus	1945-1951
M. J. Sorenson	1951-1958
W. A. Sowers	1958-1959
L. K. Tobiassen	1959-1961

APPENDIX F

A QUICK GLANCE AT WEST INDIES COLLEGE

A QUICK GLANCE AT WEST INDIES COLLEGE

1906-1960

1906 - First attempt made to establish a training school in Jamaica for workers to serve the growing church in the West Indies and Africa at Willowdene --Farm of 106 acres-- West Indian Training School near Bogwalk.

1907 - Property bought at Riversdale (St. Catherine)-- 507 acres 6 miles away from the first. For about 6 years, vocational and High school classes were given.

1913 - For financial reasons, health of teachers and students, school was closed. All but 13 acres of the land was sold.

1918 - Elder G. A. Roberts--elected president of the Jamaica Conference, bought 171 acres to re-build a Secondary school two miles south of Mandeville. While waiting for the buildings from Riversdale, school was opened in a rented house on Caledonia Avenue.

1919 - January 6 - the first group of 3 students matriculated, teachers--Hughes and Johannah Daw.

1919-1920 - School moved to Mandeville.

1923 - First secondary school graduation. Three students received diplomas--twelvth grade.

1924 - Status changed from Academy to Junior College.

The name was changed to West Indian Training College.

1926 - First Junior College (14 grades) graduation of 3 graduates to serve the union.

1958 - Sixteenth grade allowed--Teacher Training--teachers allowed to write government examinations for the first time.

1959 - Senior College status granted to the Theological Department. Name changed to West Indies College (WIC).

1960 - First degree of B.Th. conferred upon 9 men.

1963 - Bachelor of Education added to curriculum.

APPENDIX G
THE EARLY CURRICULUM

THE EARLY CURRICULUM

The school accepted students from different levels on the educational ladder but those who were not sufficiently advanced to enter the preparatory course¹ were given special studies in the elementary school until they reached the standard required for entrance into that course.² The first, well-structured courses of study were as follows:

CURRICULUM PATTERN

Preparatory Course

First Year		Second Year	
Bible	2 semesters	Bible	2 semesters
Grammar	2 semesters	Grammar	2 semesters
Arithmetic	2 semesters	Arithmetic	2 semesters
Physiology	2 semesters	English History	1 semester
Reading, Spelling	2 semesters	Geography	1 semester
		Reading, spelling	2 semesters

¹The preparatory course was the first two years of formal education before the training course. The first year of the preparatory course was given in the elementary school. Fifth Annual Calendar, 1923-24, p. 20.

²Fifth Annual Calendar, 1923-24, p. 21.

Mathematics

Academic

Algebra

This course was prerequisite for physics and chemistry--two semesters, 1 unit each.

Geometry

Plain Geometry--two semesters, one unit each.

Drills

Drills in penmanship, spelling and sight-singing were given. Those who did not demonstrate proficiency in these areas had to take the drills.

Music

Music took a prominent place in the history and development of West Indies College.

Organ

First Year

Finger exercises. Scales in one octave. Studied Kohler, book 1.

Second Year

Scales in two octaves, easy humns. Suitable selected pieces. Public work to sufficiently advanced pupils.

Third Year

Scales major and minor in all keys. Chords, voluntaries, marches, hymn playing, theory.

TRAINING COURSE

Pre-Requisite, Preparatory Course

First Year		Second Year	
N.T. History	2 semesters	O.T. History	2 semesters
Composition	2 semesters	Rhetoric	2 semesters
Physiology	1 semester	Gen. History	2 semesters
Astronomy	1 semester	Sewing or Cabinet Work	1 semester
Bookkeeping	1 semester	Hygiene	1 semester
Sewing or Cabinet Work	1 semester		
Third Year		Fourth Year	
Denom. History	1 semester	Bible Doctrines	2 semesters
Testimonies	1 semester	Literature	2 semesters
Public History	2 semesters	Language	2 semesters
Language	2 semesters	Physica	2 semesters
Algebra	2 semesters	Agriculture	1 semester
Hydrotherapy	1 semester		

Normal Course

Pre-Requisite, First Two Years of Training Course

First Year		Second Year	
Denom. History	1 semester	Bible Doctrines	2 semesters
Testimonies	1 semester	Psychology	1 semester
School Manage- ment	1 semester	Reu. & Methods	1 semester
Pedagogy	1 semester	Hist. of Edu.	1 semester
Hydrotherapy	1 semester	Observing & Teaching	1 semester
Reu. & Methods	1 semester	Literature	2 semesters ¹

¹Third Annual Calendar, 1923-24, p. 21.

Description of Courses

Bible

The Bible was the main textbook. "Let the student take the Bible as his guide, and stand like a rock for principles, and he may aspire to any height of attainment."¹

Academic

Old Testament History

From creation to the return from Babylonian captivity. Supplementary reading, Patriarchs and Prophets, and Prophets and Kings. This was done for two semesters--one unit each. Each semester was eighteen weeks long.

New Testament History

The four Gospels and Acts. Supplementary reading, Desire of Ages, Acts of the Apostles, Mount of Blessing, and Christ Object Lessons--two semesters, one unit each.

Denominational History and Spirit of Prophecy

History of Seventh-day Adventists. Outline study of the Testimonies--two semesters, one unit each.

Bible Doctrines

Fundamental doctrines of the Bible as set forth in the great system of present truth--two semesters, one unit each.

¹Fifth Annual Calendar, 1923-24, p. 16.

Collegiate

Daniel and Revelation

The prophecies and the fulfillment. Reference works, Thoughts on Daniel and the Revelation and The Great Controversy--two semesters, six hours.

History

Academic

General History

Outline of world's history. Creation to nineteenth century. Careful attention to prophecies--two semesters, one unit each.

Collegiate

Antiquity and Greece

Hebrew and surrounding nations--Egypt, Babylonia Assyria, Media Persia, Phoenicia, Lydia, and Greece--two semesters, eight hours.

Academic

Course I, Composition

Review of grammar. Four forms of discourse. Oral and written composition. Drills in reading and mechanics of writing--two semesters, one unit each.

Course II, Rhetoric

Detailed study of technique and principles of composition and rhetoric. Four forms of discourse. Practice

in oral, written, and creative composition--two semesters, one unit each.

Course III, Literature

Elementary literary criticism. History of English and American literature. Comprehensive study of standard authors. Extensive collateral reading with notebook work--two semesters, one unit each.

Collegiate

Course IV, Advance Rhetoric

Little theory, much practice. Training in fundamental principles of paragraph and the analysis, collection and organization of materials. Special study of types of written and spoken discourse. Reports on current literature--two semesters, six hours.

Spanish

Spanish I

The essentials of Spanish grammar. Reading of simple Spanish literature including selections from the Bible. Drill in pronunciation and conversation--two semesters, eight hours.

Spanish II

Review of grammar. Reading of Spanish literature including Spanish Bible, prose, composition, and conversational drill--two semesters, eight hours.

Latin

Latin I

The essentials of grammar. Reading at least twenty-five pages of Latin prose and the first five chapters of the Gospel of John--2 semesters, one unit each.

Latin II

A review of grammar. Reading four books of Caesar, together with work in prose composition. Selection from the Bible--two semesters, one unit each.

Hydrotherapy and Practical Nursing

A study and practice of the theory of hydrotherapy and practical nursing and first aid done under the direction of a trained nurse. This was open to all students who had had physiology--two semesters, one half unit each.¹

Science

An integrated approach was given to the teaching of science. Counsels to Teachers, page 426, was ever kept before the students.

God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His creative works. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead

¹Fifth Annual Calendar, 1923-24, pp. 16-18.

us to God, by teaching us something of the wise and beneficial laws through which He works.¹

Academic

Physiology and Physical Culture

Assigned reading, lectures, and laboratory work.

One semester, one half unit.

Hygiene and Sanitation

Pre-requisite, physiology--one semester, one half unit.

Agriculture

Classroom, laboratory, and field study. Practice of the fundamental principles involved in scientific farming and gardening--two semesters, one unit.

Elementary Physics

Opened only to those who had studied algebra--two semesters, one unit each.

Commercial Subjects

Bookkeeping I

This may have been done over two semesters of one half unit each.

¹Fifth Annual Calendar, 1923-24, p. 18.

Piano

Course consisted of: Finger exercise, scales, major and minor in similar and contrary motion. Chromatic, Arpeggio, Dominant Seventh.

Studies and pieces: Selection from Heller, Buthoreran, Mozart, Bach, etc., theory.

Sight Singing

First Year

Notes, Note values, Staff position of notes, Modulator exercises, mental effects.

Second Year

Major and minor scales in all keys. Interval signatures of simple and compound times.¹

¹Ibid., pp. 15-21.

BIBLIOGRAPHIC ESSAY

BIBLIOGRAPHIC ESSAY

The major sources of information used to construct this history of West Indies College (1907-1960) were periodical articles, letters, and committee minutes. Other documents used were college bulletins, college reports, unpublished manuscripts in the West Indies College Archives, interviews, yearbooks, correspondence, private files, legal papers, local newspapers, and other minor materials.

Periodicals

Articles on West Indies College, mostly primary sources of information, appeared in many Seventh-day Adventist periodicals. Major collections of these articles are available in the Heritage Room of the James White Library, Andrews University; the General Conference Archives, Washington, D.C.; and West Indies College Archives, Mandeville, Jamaica.

The Advent Review and Sabbath Herald (1880-1960).¹

Progress of the work in mission fields was published in this journal. This periodical is one of the general

¹The years in parenthesis indicate the period from which source material was drawn for the study and not the publication years of the periodical.

sources of information for the Seventh-day Adventist Church. It, therefore, provides invaluable information on the early development of West Indies College.

The Caribbean Watchman (1903-1911) and the West Indian Watchman (1911-1918). These were the early magazines that reported the progress of the work in the Caribbean and West Indian islands. They contain articles on the progress of Adventism and Seventh-day Adventist Education in the first two decades of the twentieth century.

The Jamaica Record (1906-1909). This was the first periodical that was prepared exclusively for the Jamaican Adventist constituency. It has valuable information on the early progresss of the Adventist work in Jamaica. Unfortunately, only a few damaged copies are available in the General Conference Archives, Washington, D.C.

The Caribbean Gleaner (1907-1909) carries infrequent articles on the progress of Seventh-day Adventist education in Jamaica during the first decade of the 1900s. It is a public opinion paper.

West Indian Training School Annual Calendar (1920-1960) and A Student Handbook: West Indian Training College (1924-1960). These publications are invaluable sources of information on the development of West Indies College. They contain much information on the government, philosophy, curriculum, and physical development of West Indies College.

Inter-American Messenger (1924-40). This was the official organ of the Inter-American Division during its early years. Information about the Adventist work and education in Jamaica was published in this paper.

The Jamaica Visitor (1927-1950). A major source of information on West Indian Training College is found in this magazine. There was a special section for educational reports in this periodical. As West Indian Training School was the most vibrant educational institution of the Seventh-day Adventist Church in Jamaica during this period, most of the articles on education are about the college.

The College Echo (1936-1960). This is the most comprehensive written report on the day-by-day progress of West Indies College. This is the official organ of the college and the alumni association.

The Daily Gleaner (1935-1960). This is the local newspaper of Jamaica. Infrequently it bears record of happenings at West Indies College.

The West Indies College Bulletin (1940-60) and Palm Leaves (1968-1979). The college bulletin provides information about the location of the college, means of transportation, a partial history of the institution, student government, faculty, and academic programs. The researcher gained access to some of these periodicals from individuals. Others are housed in the West Indies College Library.

Seventh-day Adventist Statistical Reports (1908-1960). Information on the enrollment, library collections, staff, and buildings of educational institutions are preserved in this periodical which is available in the Heritage Room of the James White Library, Andrews University, Michigan.

Committee Minutes

West Indies College is a Seventh-day Adventist institution. As such it is governed by committees other than the local and executive school board. This was especially the situation in the early years. Minutes of these committees are, for the most part, preserved in the General Conference, the Inter-American Division, and West Indies College Archives.

The General Conference Archives in Washington, D.C. contain the most extensive, unpublished materials on West Indies College, especially during its early years. Minutes of the General Conference Executive Committee and the General Conference Foreign Mission Board (1909-1930) provide information on actions pertaining to the establishment of Adventism in Jamaica and West Indies College. These are available in Record Group 1: General Conference Committee. There are also additional material in the General Conference Bulletin (1919-1930).

Also, the West Indies College Archives, the offices of the Inter-American Division, and the West Indies Union office contain original copies of the minutes

on West Indies Union Conference, Antillian Union Mission, and West Indies College (1919-1960). Mimeographed copies of the West Indian Union Minutes and the Antillian Union Minutes are available in the Inter-American Division office. However, most of the minutes and other records of the 1920s, 1930s, and 1940s were destroyed with the division office by the fire of 1953.

The most important source of primary information on West Indies College is located in the West Indies College Archives, at Mandeville, Jamaica. This archive contains the minutes of the local and executive boards, the union minutes, correspondence, and periodicals. Unfortunately, these valuable documents are not assorted or organized and they may be easily misplaced by any visitor to the archive.

Correspondence

Periodical articles and committee minutes are inadequate sources of information for compiling an accurate history of West Indies College. Periodicals usually give only the positive aspects of the school, and many times the committee minutes are not self-explanatory. Letters are, therefore, valuable sources of information that give the true picture of what is happening in an institution. Correspondence collections on the happenings at West Indian Training School (1918-1930) are available in the General Conference Archives, Record Group 21:

Secretariat, Letter Box 41, and General Files. Correspondence of W. A. Spicer is in "General Files 1914-1960."

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